

DESTINY

The Magazine of National Life



Ewing Galloway

WALL OF THE HOLY CITY

Who Shall Possess Palestine?

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MT. RUSHMORE MEMORIAL
SOUTH DAKOTA

CARVED in the immortal stone of Mount Rushmore in South Dakota is the recently completed presidential memorial. Sculptured there, in great size befitting the vastness and strength of the nation, are the countenances of four great leaders — Washington, Lincoln, Jefferson and Theodore Roosevelt.

Each was a man of destiny, called to office at a time when greatly needed; for God has had in every age men who, heedful of the divine urge to go forward have stepped into the breach when conditions were critical and thus used of God they were able to save the situation. Such men are men of renown in Israel, of an Israel strain which has persisted down the generations even though the nation at large seems to have forgotten its destiny because it has forgotten God.

February, famed birthday month of two of these former presidents, is an appropriate time indeed to recall certain salient notes of importance from the rich chronicles of America's history.

George Washington knew the truth that lives in the words "God's Country," even though so many today do not. He called this the "second land of promise." At the close of the Revolution when he laid down his conquering sword he said: "My gratitude for the interposition of Providence . . . increases with every review of the momentous contest." And when they made him the first President he said: "It would be peculiarly improper to omit, in this official act, my fervent supplications to the Almighty Being who rules over the Universe. . . . No people can be bound to acknowledge and adore the invisible Hand, which conducts the affairs of men, more than the people of the United States. Every step by which we have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency." Washington knew that a Divine Providence was guiding our destiny and did not hesitate to call upon Him in the hour of trial and trouble. He, himself, possessed enormous energy and the cool brain of the man of business but was fully aware that without the blessings of God upon our undertakings we could not prosper.

Washington had an inflexible sense of justice and a personal disinterestedness of the rarest kind, the kind which makes men truly great. And because he also had faith in God his indomitable will carried him through to success where men without the knowledge of God's purpose in our history would have long before given up the fight as hopeless. His imposing figure and grave, masterful face has become identified in the minds of the people with the spirit of American freedom.

Hear Abraham Lincoln too say that he was but "an humble instrument in the hands of the Almighty, and of this, His almost chosen people." Lincoln's mind stumbled at the fact — he did not know the Anglo-Saxon-Israel identity, but his mind told him aright. His mind was full of the providences which made him think of this people as God's "*almost* chosen people" — but God makes no "*almost*" choices. Lincoln came to the office of the presidency with thousands of prisoners enslaved in a land where freedom was being proclaimed. A true instrument in the hand of the God of Israel, there came the fulfillment under his administration of the work the prophet Isaiah had foretold as one of Israel's tasks: "That thou mayest say to the prisoners, Go forth."

Thomas Jefferson, third president of the United States, was the author of the Declaration of Independence. It was a move as important in modern times as the revolt of the House of Israel in ancient times, for that ancient revolt from the rule of the House of David was also over the question of taxation in the refusal of Solomon's son to give relief. A Divine Providence was guiding Jefferson as he wrote the Declaration of Independence and from the very beginning prospered our undertakings. Jefferson was also one of the committee chosen to select the design for the Great Seal of the United States and he proposed a design having to do with Israel — being led by the pillar of cloud by day and the pillar of fire by night! Professedly a freethinker, yet he was intuitively drawn to recommend for our seal an important event in the early history of our race.

Theodore Roosevelt, twenty-sixth President of the United States, had a definite part to play in our national destiny. Wielding the Big Stick, he compelled nations to respect us — fulfilling what God declared regarding Israel: "This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and be in anguish because of thee." (Deut. 2: 25.)

And lest we here think only historically and thus fail to gain a historian's perspective of the present, be it noted that even now men of destiny are guiding the Ship of State in accord with a predetermined course as the boisterous waves of the present storm threaten. It is true of our own nation and true of Britain as well — that other branch of the house of Joseph.

In the United States of America Franklin D. Roosevelt holds the helm today. God is certainly using him to compel us to throw overboard material wealth on which we have relied, even the system by which it has been acquired, as we bend every effort to weather the storm. But the fury of the tempest will not abate, for it can only be calmed by the voice of Him who nearly two thousand years ago rebuked the winds and the waves when He said, "Peace be still."

When it dawns upon our people, and dawn it will, that God only is our help, a proclamation will be issued by our President — the wording of which has already been recorded for our instruction by the prophet Joel, "Gather the people, sanctify the congregation, assemble the elders. . . . Let the priests and ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen shall rule over them: wherefore should they say among the people, Where is their God?"

Joel exclaims, "Yea the Lord will answer." The answer is, "Then will the Lord be jealous for his land, and pity his people." This is followed by a detailed statement of the coming great deliverance of His people from destruction. (Joel 2: 16-21.)

Afterwards will come the calm of a peaceful sea and nations shall learn war no more. Righteousness will then be established and justice and equity administered throughout the Israel lands by men of destiny who in the providence of God are even now being made ready for that day to come in the not distant future.

Then will come fulfillment of Isaiah's prophecy: "And the Gentiles shall see thy righteousness, and all Kings thy glory."

*Y*OUR attention, as you read this publication, is directed toward the destinies of the nations of

the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all sometime take into account, it deals mainly with the origin, history and destiny of *one* race. It is very probable that *you* are of that race and thus both the Bible and this publication deserve your serious consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's Hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit and non-political organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do. The United States and Canada are peopled with branches of Israel and their responsibility as human channels through which the purpose of God is to flow to the nations is very great.

ISRAEL! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, 'the blessings of peace, happiness and true

FOREWORD

progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King. All this is a precious possibility at any time we are ready for it, instead of mere personal religion without larger social manifestation — which is, in brief, but one hemisphere of the whole of God's Truth!

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times — the same people with the same work — but now nearing a time for the full entry of the rule of God among men.

Our subscribers include men and women from many different walks of life, of all churches, and many clergymen. The Anglo-Saxon-Israel identity is becoming increasingly known, and chronologically we know that this information is now of pressing importance. Settle this question of Israel — do so on a Scriptural basis — and a whole train of questions now confronting our nation and its citizens are immediately answered.

Correspondence is consistently invited, that we may show our fellow-citizens where to look in their own Bibles in order that they, too, will become convinced of the correctness and truth of the position we have taken.

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THE MARCH OF HISTORY

TRIBULATION AND TROUBLE

WITHOUT exception earnest students of Biblical prophecy are fully aware that the prophets have spoken of a period of intensified tribulation and trouble that would close the present age. Its coming would be a warning signal that the age is ending and that mankind is at the threshold of a new world order in which nations will learn war no more.

Speculation has run riot among Bible students regarding the time and length of this final tribulation period. Because the prophets have seen violence in every climax of human endeavor, in every age, students have been trying to designate which tribulation period mentioned in the Bible is applicable to the closing scenes of the present age.

One need but study history to recognize that every age has ended in disaster. There was a day of destruction long ago in which an ancient civilization suddenly perished when the Deluge swept away the men and women of the antediluvian world. As it was in that day, so Jesus informs us, it will also be in the day of the Son of Man.

Thus the overwhelming disaster of Noah's time is a sign or warning to us of tribulation and destruction that will be experienced by men as the present age comes to its close.

Every civilization founded by man has ended in a climax of tribulation and trouble, the civilization itself finally disappearing under the weight of its own incompetency. Archaeological research has brought to light the ruins of ancient civilizations which perished with all their culture after having attained a high state of development.

Today modern civilization has reached the place, in relation to its attainments, reached by ancient civilizations just before tribulation and trouble ended their activities. There is no reason to think that scientific development will save our civilization from a similar fate; in fact, these very attainments are being used to hasten the final judgment upon incompetent maladministration of world affairs. The keystone in the arch of any civilization revolves around the acts of administration, and if this keystone is weak all the buttresses of science and culture cannot save a civilization from the ravages of tribulation and ultimate destruction.

We have progressed scientifically. There has been placed in our hands such power, through modern inventions, that men have at their disposal titanic forces which could be used for good or evil and in its use for evil it could wreck the world and blot out every vestige of our modern civilization.

Having advanced far beyond the knowledge of the men of the middle ages in scientific accomplishments the world has in the matters of administration and government laid heavy burdens upon the people, giving them oppression and tyranny in place of justice and using scientific knowledge to outdo the cruelty of the tyrants of the darkest period of the dark ages. In these facts alone we have a definite threat of tribulation and disaster, with overwhelming destruction on civilization as we have known it.

Every civilization of the past has flourished and then disappeared because of maladministration, and science and all its findings cannot prevent a repetition so long as men forget God, ignore His laws, and despise His commandments and judgments. The very tools we thought were to make a super-civilization are being used for super-destruction and will hasten, rather than retard, social, economic and political disintegration.

The prophets saw all this and continually admonish us to return to the perfection of the Divine law if our civilization would escape inevitable doom. This we have refused to do and as a result we are now rapidly approaching the day of intensified tribulation, a tribulation made a thousandfold more terrible because of scientific accomplishments without corresponding attainment in the administration of the righteousness of justice and peace.

Joel prophetically looks to this coming day which is now upon us and of this day says: "A day of darkness and of gloominess, a day of clouds and of thick darkness." It is not a pleasant picture, yet the terribleness of the day is confirmed by Jeremiah who declares: "We have heard a voice of trembling, of fear, and not of peace . . . I see every man's hand on his loins, as a woman in travail, and all faces are turned into paleness. Alas! for that day is great, so that none is like it."

Prophet after prophet contributes to the description of its terribleness and gives prophetic verification that such a day is even now at hand.

A half-century ago Professor C. A. L. Totten of Yale University wrote, "In our day who instructs the people of the impending catastrophe? Who dare do so? Who would oppose such a prophet of evil? The world? No. The Church, the sleeping Church? Yes."

Even now, with the day of disaster at hand, the Church leaders are not awake to the need of warning their people. Today even a blind man should be aware of impending

judgment, yet the Church sleeps on as it slept fifty years ago. But we warn those who will heed that the tribulation of which Jesus spoke is now at hand for "As a snare shall it come on all them that dwell on the face of the earth." It is not a period of seven years often designated as Daniel's 70th week for the 70th week ended with the rejection of Jesus by the Jews which sealed their doom as a nation forever, bringing the destruction of Jerusalem in 70 A.D.*

Let us tabulate a few facts that may possibly reveal the season of this tribulation period for there are set limits to its duration. Quoting from *Study in Revelation* (page 281): "With the close of the World War, in 1918 A.D., the handwriting had appeared upon the wall declaring the system was ready and ripe for judgment. No doubt by 1948 A.D. that judgment will have become a completed fact, making this 30-year period of marked importance in the process of judgment." This 30-year period was shown to be the close of a prophetic day from the defeat of the Spanish Armada and the beginning of the Elizabethan period. Again (page 133), the prophetic importance of the years 1928 to 1946 is shown. Chronologically we are now in the season and, since the taking of Jerusalem in 1917, are the generation during whose days these events will take place.

World governments and systems are facing judgment while dictators have come to power. The aftermath of World War I saw the rise of dictators while men are now aware that political, economic and religious systems of men have come to judgment. Already one of the three heads of the Eagle has fallen and the head on the left is rapidly devouring the head on the right.†

Daniel declared an aggressive beastly power would attack His Israel people. Hitler so attacked and chronology identifies him as the beast through the number 1290 (desolation factor) so clearly pointed out by W. C. Nabors in his chronological studies. Daniel indicates that as part of the tribulation there would be intensified and furious destruction, the beginning of which is now in evidence in many lands.

The red or third woe of Revelation synchronizes with the tribulation that closes the present age. Communism, with its plans of aggressive destruction against their opponents, is already making ready to contribute its evil part to that program. Thus current developments continue onwards, pointing to the accuracy of the prophetic message.

We must not fail here to remind the serious student of prophecy that both Daniel and John warn of the timing of the resurrection with this final period of tribulation and trouble. Russia may shortly furnish us the key in moves that will yet be made by her as to the beginning of what Daniel declares will be a period of trouble "such as never was since there was a nation even to that same time."

LOOKING AHEAD

MANY predictions as to the future were published at the beginning of the year as is the annual custom. Columnists, radio commentators, foreign correspondents and government officials have all given expert opinion on the war and the possible events for 1944. All agree that 1944 is to be significantly eventful, and from what we know of Divine chronology and Biblical prophecy we concur in the importance of the events that will take place during the next twelve months.

New Year's Eve was celebrated with hilarity for, so the

* See "The Prophecy of Daniel's 'Seventy Weeks,'" by Rev. F. F. Bosworth; DESTINY for October, 1940.

† See "An Eagle with Three Heads"; DESTINY for November, 1943.

multitudes reasoned, the year of Hitler's defeat is at hand when there will come a restoration of peace with its pre-war pleasures. As one listened to the New Year's Eve festivities, with the shouts and laughter of multitudes coming in over the radio, there was missing that note of the need of spiritual guidance for the days ahead. Rather it had, to the serious listener, the spirit of a Babylonian festivity, of careless indifference so long as for the moment there was pleasure. Men were celebrating the passing of a year of hardship and trouble and looked forward into the unknown with an optimism that the actual outlook far from justifies.

Many now living will not be present at the coming of the next New Year. The toll that war and pestilence will take will be high! It is a sorry comment, indeed, on a presumably Christian nation when debauchery and drunkenness become the accepted national style for celebrating, not only the birth of a New Year but many other events of national importance. Many centuries ago the antediluvian world was at the height of such a New Year's celebration, followed by the Deluge sweeping millions away.

Instead of the coming of a peace that will return to people the opportunities of living in pleasure it may be that we are but entering a year conceivably parallel in destruction of life to that which occurred in those days so long ago. Only God knows, but it is certain that the majority of men have been unmindful of Him or the need of turning to Him in sobriety and faith, asking for His guidance and protection during the coming months. That Divine protection will be sorely needed by men, even by men of faith, will become apparent before the year has run its course; yet few at the moment sense the need of so living by faith that they will be assured a place of safety under the shadow of the Almighty.

COURAGEOUS CATHOLIC BISHOP

BISHOP FRANCIS A. MCINTYRE of the Catholic Church recently assailed the charge of anti-Semitism as Communistic in origin. As reported in the Catholic Weekly, *The Tablet*, the Bishop referred to a movement which contends that "If one believes in the inspiration of the Scriptures particularly of the New Testament; if one believes in the Divinity of Christ; if one believes in the crucifixion and the redemption of Christ — he is anti-Semitic."

The Bishop went on to show that such labeling is not the work of ignorance but is intellectual dishonesty. He further said, "This movement is entirely irreligious and I need not mention that the source of the movement is Communistic."

This statement of a Catholic Bishop is a deserving rebuke to those Protestant Ministers who are unconsciously or otherwise being deceived by the enemies of Christ and are lending their names to the promulgation of doctrines of evil.

It may be that the ministers whose very name of Protestant signifies protesting the practices of Roman Catholicism may find that spiritual leaders within the Catholic fold are carrying the torch of faith that has certainly fallen from the hands of many Protestant ministers today.

God can use and will use to His Glory men of faith wherever they may be found and it behooves Protestant leaders to contend for the faith; for if they fail, God will most certainly raise up others to proclaim the truth.

Certainly Bishop McIntyre had the courage of his faith. Would that we might have said as much for the nearly 2,000 ministers who signed the "Smash Anti-Semitism" Pledge to which we referred editorially ("Sabotaging the Gospel") in DESTINY for December, 1943.

GESTAPO IN OUR MIDST

WHEN attention is directed towards secret organizations the Gestapo of Germany or the OGPU of Russia come to mind, but that there can be a form of Gestapo carrying on its nefarious business in our midst will seem incredible to sane Americans who think only of Europe when such matters are under discussion. An organization of that type would seem to be impossible in this land of the free.

Our forefathers wrote a constitution, the purpose of which was to prevent oppression of citizens such as is now in process of taking place in our land. Laws were enacted to protect every citizen from undue pressure and interference with his daily living and life. A form of government, representing the people, with power to enforce the law was established and provision was made to treat all men as equal before that law. Under our Constitution men have been free to pursue their own way and carry on their business and social relations without undue interference. Americans have gloried in the right to express themselves as to likes and dislikes without fear of reprisal or molestation for opinions expressed so long as they obeyed the requirements of the law.

To the shores of our land have come peoples from all nations seeking in this land of liberty freedom from fear and oppression. Arriving here they have, in the most part, entered into the spirit of our land, raising families unafraid of secret organizations which might undertake to interfere with their vocations, for they were free from old world oppressions in every form.

Of all the nationalities and groups who have come to our shores none, save one, have even remotely considered it necessary, in this land of the free, to organize a system of espionage or, Gestapo-like, gather information to be used against citizens who are not in agreement with their aspirations. One group only has thus organized to hamper the freedom of expression and action of law-abiding citizens.

Voluminous reports have been compiled by this Gestapo organization with the help of its affiliated groups. The Editor of DESTINY, along with many others, has not escaped from being included in these secret records nor has DESTINY been free from the subversive pressure exerted upon printers, artists and others by the Jews in their endeavor to hinder our work or prevent the carrying on of our legitimate business, and all this in the United States of America — the supposed land of the free. The "Anti Defamation League" of the B'nai B'rith has been organized for this purpose. To our knowledge, no other race or group but the Jews have found any such secret organization necessary, and it is only necessary with them because they have made it so.

Reports from the records of the Anti Defamation League have been used again and again to try to harm and hinder American citizens in their legitimate pursuits. Much of which is contained in these records is a subversion of the truth, but then, a Gestapo isn't interested in truth, only in obtaining its objective, the destruction of those against whom it moves. So we charge this un-American organization of trying to intimidate, by methods practiced by the Gestapo, those who would have business dealings with men and women on their black list. We further charge that their compiled records of misrepresentation have been made available to certain writers in these spurious attacks.

America is no place for such an organization and no group other than the Jews have felt it necessary to so organize. We have a government with law enforcement agencies and such a group functioning in our midst and treating citizens of the United States as criminal is, in itself, criminal.

A certain radio commentator has gloated as he boasted on many an occasion of securing the discharge from employment of men, citizens of the United States, because they have been found to be *non placet* to Jewry. These men have been traced from job to job and their discharge secured through pressure upon employer and at times securing the help of Governmental agencies in making sure of their success in this method of persecution.

If these discharged men are free to walk the streets of our cities and to cast their ballots as citizens and free men, and are not subject to apprehension for any crime committed under the law, they should be at liberty to work and earn an honest living and commune and trade with their fellowmen without interference from anyone with their freedom of action or employment. The same identical tactics that led to the crucifixion of Jesus are in evidence in the activities of the Anti Defamation League. It is, to say the least, intolerance at its worst. Can it be that the League hopes to drive these men to desperation and into committing overt acts in denying to them the right to earn an honest living?

The very Jews who continually are crying intolerance are, by the above methods, showing that they of all people are the most intolerant. Every American should denounce as un-American these Gestapo methods. Certainly their tactics are contrary to the spirit of the freedom of enterprise and liberty of action that has made this nation great. The compilation of reports on us or on any other American organization or citizens for the purpose of using said reports to intimidate or high pressure others from having dealings with those maligned cannot be too severely condemned. Every man has a right to live and carry on his activities, even though he may not agree with his fellowmen, without being subjected to undue interference unless he has violated the law of the land and it has been so proven in open court.

Just why, among all minorities, does Jewry find it necessary to organize a Gestapo in the United States? Unfortunately few become fully aware of the existence of such an organization until they have offended the supersensitiveness of this group which a national publication did recently and suffered a great loss in circulation of their magazine.* Thus it is not until this secret organization moves against one that they become aware of a serious and sinister conspiracy to defame patriotic and law-abiding American citizens who exercise the American right of freedom of speech and press.

To the Jews we say that if anti-Semitism becomes a destructive weapon in America it will be because of such Gestapo methods as outlined above. Organized Jewry is fanning the flames of the fire of bitter racial antagonism in this land. Surely there must be some sane, intelligent and level headed men of the Jewish race who can sense the danger in the present course being pursued by members of their race! The pity of it all is that the innocent among the Jews seem to suffer the most because of these evil acts on the part of their leaders, for in the process of time these tactics may become a deadly boomerang reacting upon them.

THEOLOGICAL STRAIT JACKETS

It has for many years been an enigma why otherwise intelligent individuals, supposedly students of Scripture, are so often unable to understand the Biblical facts pertaining to the identity of the Anglo-Saxons with the Ten Tribed Kingdom of Israel. By merely studying the Bible with the help of a good concordance and approaching the subject with an open mind one must arrive at the inevitable conclusion that

* See "Who Shall Possess Palestine?" page 45, this issue.

the House of Israel cannot be the Jews, and that the Jews cannot by any stretch of the imagination fulfill in their history (past, present or future) the prophecies pertaining to Israel.

Why has it been so hard for intelligent leaders in the Church to recognize this? It would seem one of the main reasons is denominational disapproval, plus the inexpediency of individuals to believe a truth not acceptable to the Church as a whole: ministers being reluctant to offend "the powers that be" by advocating a doctrine tabooed by their leaders.

Protestant leaders have denounced the hierarchical methods of the Roman Catholic Church with its rigid control, overlooking the fact that the same rigid control exists in Protestantism — preventing many a minister who knows the Anglo-Saxon-Israel truth to be Scriptural from witnessing to that truth for fear of reprisals! One minister, when presented with all the evidence, kept repeating, parrot-like: "I just cannot see it", when in reality he would have been nearer an expression of the truth if he had said: "My denomination will not let me see it." He was keen, with an intelligence above the average; he knew he could not answer the logical presentation of facts and had it been any other subject would have readily agreed.

Three factors enter into the situation preventing ministers from readily coming to an understanding of the truth of the Anglo-Saxon-Israel teaching:

- 1) Theological training.
- 2) Denominational disapproval.
- 3) Personal disinclination to pursue a primary and first-hand study of the Bible.

The whole tenor of a young man's theological training is centered in accepting as final the research work of the scholars of the past. To a large extent present-day theology, as taught in the modern Seminaries, discounts the possibilities of new and great spiritual discoveries being made that in any way could possibly upset the established rule of thumb which has become the underlying basis of instruction in these schools.

Denominational disapproval of doctrines not originating in the Seminary, or sponsored by the Church, has a tremendous influence upon multitudes of ministers. These men fear to remove their denominational glasses and view facts in the clear and unobstructed light of truth.

Because this is so, many otherwise fine men are unable to pursue an independent study of the Bible — being hampered by their background of theological training, for they are confused and lost unless following the prescribed course charted by accepted scholars whose works (rather than the Bible and its message) have been their guide! Without these scholars help uncertainty and lack of conviction is in evidence among many when confronted with the statements of the Book itself.

Even those who accept the Bible as true are prevented from seeing many of its declared truths because of their denominational fetters. Marvelous things are yet to be revealed from His word through a diligent study of the Scripture. The pity of it is that much of the new light regarding the Kingdom is coming by way of laymen who

through faith are studying the Bible and its prophetic message. Had it not been for theological strait jackets, required to be worn by many of our spiritual leaders in denominational Churches, such revelation would have come by the way of the ministry.

CRITERION OF SCHOLARSHIP?

We ARE often asked, particularly by ministers, to produce the scholars who have accepted and approve the Bible's national message which DESTINY expounds, as though this in itself is essential to establish the truth of what DESTINY proclaims. Now we are in no way opposed to true scholarly attainment, yet to make the acceptance by scholars the criterion of truth or the measuring rod of the accuracy of an idea would condemn every new movement to oblivion! In the inception of all new and revolutionary beliefs, the scholars of the time have been in opposition and it has not been accepted by them until a new and more enlightened generation arose.

There is, however, an array of men whose scholarship is by no means insignificant who can be cited today as believers of the facts presented by DESTINY and in full accord with the Kingdom message as we are giving it. Of course, there will be few if any scholars of past generations in the list; those men to whom the theologians now look for guidance. Lest they forget, error can also marshall its list of scholars who have sustained and supported that error — giving a show of authority to doctrines of evil, and we cite *higher criticism* which gave birth to modernism to be such.

Jesus Christ came preaching the gospel of the Kingdom and organized his followers into bands for the purpose of carrying this message to others. Let these ministers who ask for the list of scholars supporting the Kingdom message produce the scholars of our Lord's day who supported the truth as He gave it? The fact is, the entire array of "scholarly men" of His day was against Him and His teachings. Their smartest, most gifted men were sent to interrogate and confound Him, but they were unable to meet His arguments. But did the scholars believe? No, for the only result of their inability to meet His arguments was to become angry with Him.

Later, after the disciples took up the work assigned to them, it is said of the scholars of their day:

"Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." (Acts 4: 13)

The unregenerated scholarly mind is incapable of recognizing that the spirit of God can grant a wisdom so transcending that the findings of scholars are puny in comparison to the insight into truth that comes to the humblest servants of our Lord.

To demand evidence of scholarly approval of new truths is a subtle method of trying to escape the facts, while it indicates a mind incapable of original thinking; a mind which must rely upon the work of men now dead to decide present day issues for them. Instead of being students of the Word, they are but following the teachings of men whose traditional findings have become a gospel unto them.

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¶ *A Search of the Record Reveals
the Rightful Heir!*

Who Shall Possess Palestine?

By HOWARD B. RAND

WETHER men are willing at this time to face the issue or not, there is a definite Jewish question confronting Anglo-Saxondom. It involves the ownership of Palestine. This question will not settle itself, for the continued agitation on the part of the Jews through propaganda and by pressure upon officials will prevent a peaceful settlement, insofar as Jewry is concerned, unless such a settlement is in accord with Jewish wishes.

Anglo-Saxondom is thus facing a dilemma, either horn of which will produce anything but peace in the land of Israel due to the strong Arab opposition to the Jewish plan of settlement, and thus the right of the Arabs must also be considered.

Palestine is scheduled to become more and more in evidence in the news, particularly as the world approaches the climax of the present struggle for world domination. That land is destined to play a significant part in this struggle before final peace comes. During the past years DESTINY has called attention to the importance of this central land in light of the prophetic word and in accord with the agenda of events as outlined by the prophets when Palestine becomes involved in the final phases of this struggle.

Now because of all this, it is of the greatest importance that the Anglo-Saxon world recognize the factors involved and make settlement of the Jewish controversy in accord with the Biblical statements regarding ownership to this land. This must be done despite the clamor of individuals, groups or races, because until this issue is settled in accord with the Divine Plan there can be no peace for Jew, Arab or Anglo-Saxon.

To whom does Palestine belong? Until this is answered correctly and the land of Israel is in the undisputed possession of those to whom it belongs, trouble and turmoil, intrigue and war will afflict mankind. At first thought such a sweeping statement may seem entirely out of proportion to the size of

the territory and its relation to the holdings of the nations around; yet Palestine is the homeland of three great religions and what affects this land influences the peoples of these faiths considerably out of proportion to its geographical location or size. Furthermore, the situation is hopelessly complicated in the continued persistency of the Jewish claims.

Thus, until the rightful heirs of Palestine are in undisputed complete control of this territory, the ownership of Palestine will remain unsettled and Jewish agitation will continue with the Christian Church supporting the Jewish claim to Israel's inheritance.

* * *

Fundamentally, the Jewish claim to this land can only be sustained if the Jews can prove that they are *all* Israel and have *inherited Israel's birthright*. It is only upon such a hypothesis that a valid claim to the right to rule in the ancient land of Israel can be sustained. On any other basis, it is useless for the Jews to contend for that right! And because Palestine is becoming a major problem, in large measure due to the persistency of the Jews in their claims, it is well to examine the entire situation and the legality of these claims.

As we scan the various attempts of the past in national magazines to deal with the Jewish issue one fact stands out above all others, the reluctance of any of the writers or publications to freely and candidly handle the question *for fear of the Jews*.

It is a fact that cannot be disputed that one can write and talk about any other race, discuss the history and activity and point out shortcomings with their virtues — even criticize their aspirations or belittle their attainments — and such will be accepted as a matter of course and in the interest of free discussion. There is only one exception to this rule, however, and only one people who hold they are above such a candid discussion of their affairs. It is the Jewish race. Why?

If one undertakes to give a fair and

candid account of Jewish history or criticize the program of their leaders, immediately the Jews say, "Anti-Semitism." Again, Why? Indeed, they have been so successful in this tactic that they have attained the desired end in preventing many from openly discussing the Jewish problem. It has resulted in driving to cover those who, not being allowed by the Jewish attitude to discuss the Jewish problem openly, are now blaming the Jew for every ill to which our nation is subjected. The very anti-Semitism the Jews have been trying to suppress has thus, in large measure, been fostered by them through methods of suppression to their own detriment.*

We have yet to see a candid, full, unbiased discussion of the entire Jewish question because publishers fear the reprisals that may be taken against them. A few years ago one national magazine undertook to speak more plainly than usual on this matter and lost more than three hundred thousand subscriptions within a month in a boycott instituted against them by the Jews. Small wonder the entire issue is left alone for the present or, when spoken of, it is in such guarded tones that the words used become but meaningless chatter and published articles accordingly *do not say anything*. However, such tactics tend to destroy those who use them and suppressed issues have a way of becoming known to the discomfiture of those who use oppressive methods against the freedom of speech and press.

We are interested in the truth. Whether the Jews like it or not, they cannot lay claim to Palestine without bringing up for discussion the entire Jewish issue. And in order that an intelligent approach may be made to the question there must necessarily be full and impartial discussion of every phase of the subject, including the Jew, for it is the Jew who is laying claim at the moment

* See "Gestapo In Our Midst," page 43, this issue.

to this land and the validity of this claim must be examined. Our purpose is to investigate such claims in the same way we would investigate the claims of any other race to the right of territorial possessions. We are fully aware that the usual Jewish tactics to try to suppress this freedom of discussion will be used, even to labeling DESTINY "anti-Semitic," and particularly so if our findings are not in accord with their plans and purposes, for unless one is willing to fully agree with them, no matter how contrary to fact such an agreement may be, there will be howling at the American wailing wall (the public press) in an endeavor to smear us with the anti-Semitic brush! It has been because of such tactics in the past that so many have refused to give this issue the attention it requires.

Insofar as any race having a right to Palestine is concerned, it must stem from God's promise to Abraham, made nearly 4,000 years ago. Because Abraham obeyed God's voice, the land from the river of Egypt to the great river Euphrates was promised to his seed forever. Thus the heirs to Palestine must be in the line of Abraham.

Now Abraham had eight sons, but only one was the son of promise and that was Isaac. Isaac had two sons, but only through his son Jacob was to come the fulfillment of the promises made to Abraham. Jacob had twelve sons and Jacob divided the promises made to Abraham, Isaac and himself among these twelve sons, including also his two grandsons — the sons of Joseph. Palestine as a possession must, of necessity, follow the birthright blessing, for the son to whom the birthright belongs is the heir to this inheritance! No one son of the twelve sons of Jacob inherited all the promises. And, in order for Jewry to legally claim Palestine, they must — of necessity — be in the line of the birthright. Who, if any, of the twelve sons of Jacob received the promise of the birthright? For the birthright carried with it the right to the dominion, the power and the wealth of the father.

By right of descent Reuben, the first born, should have inherited this birthright. But the record declares:

"Now the sons of Reuben the first born of Israel, for he was the first born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright." (I Chron. 5: 1.)

The Jews, as claimed in their writings and recognized by their own scholars, are descendants of Judah: fourth son of

Jacob. But Judah has no claim to the birthright (including the heirship) to the father's inheritance. These blessings were passed on by Jacob to the two sons of Joseph, Ephraim and Manasseh.

Joseph brought his two sons to his father, and Jacob

" . . . blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them [here is designated who would rightfully carry the name Israel; not the descendants of Reuben, Simeon, Levi or Judah, but the descendants of the sons of Joseph], and the name of my fathers Abraham and Isaac [for these sons of Joseph were to inherit the birthright and with it the right to function in the name of Abraham and Isaac as well as to bear the name Israel]; and let them grow into a multitude in the midst of the earth."

Let it be carefully noted here that *the right to use the name Israel legally* belongs to the sons of Joseph and not to any of the other sons of Israel, including Judah. True, they are all sons of Israel, and part of all Israel, but the legal right to bear the name and to speak for Israel went with the birthright and that birthright went to the sons of Joseph.

When Jacob had completed the above statement, Joseph saw that his arms were crossed so that his right hand rested upon the head of Ephraim while his left hand was on the head of Manasseh, who was the older. Joseph sought to change his hands but Jacob refused, saying:

"I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh: and he set Ephraim before Manasseh." (Gen. 48: 15-20.)

Whoever hears any one asking that another be blessed as Judah was blessed, saying: "God make thee as Judah"? No, never, for Judah has been far from blessed, in fact insofar as the Jews are concerned they have been, as prophetically declared by Jeremiah, "A curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them." (Jer. 29: 18.)

Judah received from Jacob the blessing of the sceptre, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: and unto him shall be the gather-

ing of the people." (Gen. 49: 10.) It is necessary to study the line of descent from Judah in order to follow the fulfillment of this promise and it will be found that it did not go to the Jews. As in the original line of Abraham, so in the line of Judah, we find the process of selection and rejection going on. Out of the tribe of Judah God selected the House of David as the branch of this tribe through whom the blessing of the sceptre would come. It is useless to try to find this promise fulfilled in any other branch of the line of Judah. The House of David not only furnished the rulers who were to sit upon the throne of Judah, but were later to rule over the House of Israel forever (Jer. 33: 17) and it was of this same line that the Messiah would come, Jesus Christ, for He was of the House of David (Luke 1: 32).

After the selection of the House of David the balance of the tribe of Judah became known as the House of Judah and the promise of the sceptre did not follow this branch of Judah. A remnant of this house returned from the Babylonian captivity to Palestine. This captivity of Judah began some one hundred and thirty years after Israel had been carried away into Assyria. With this remnant of Judah in the return to Palestine came some of the Tribe of Benjamin and a few of the House of David with some Levites: which group, under the rulership of Jewry, became the nation of the Jews. Jewry ruled at Jerusalem until the coming of Jesus Christ and the destruction of the city in 70 A.D. During these years, while the nation of the Jews ruled at Jerusalem, Israel in Assyria had moved from Assyrian territory and — disappearing from the historical records of Scripture — became known as the Lost Sheep of the House of Israel. The record of Israel's westward trek and the prophetic marks by which they were to become known in these days have already been discussed over the years in DESTINY * where evidence is available of that identification. But we are now concerned with the claims being made by Jewry that Palestine belongs to them, and will therefore in this article adhere to this phase of the subject.

One need but study the history of the Jewish rule in Jerusalem in the time of Jesus to recognize how intolerant the

* The most recent of these studies has been "Who and Where Are the Lost Ten Tribes?" by Rev. John Heslip (DESTINY for October and November, 1943); available in booklet form, 28 pages and cover, 25¢ postpaid. See also: "Revealing Israel" (DESTINY for January, 1944).

rulers were in that day. Bribery and oppression, with injustice to the poor, marked that rule and caused Jesus to rebuke the Jews for their misrule. The stinging condemnation of their failure to administer justice and judgment is recorded in the 23rd chapter of Matthew. Because they rejected Him, and His righteousness, Jesus said:

"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43.)

Nations and races, as well as individuals, can forfeit their right to the blessings of independence and rule by their evil conduct. In the crucifixion of Jesus who had condemned their evil ways, the Jews forever sealed their doom as a nation. In that act they lost their right to self determination and this people will not now be able to secure for themselves the right to again function as a government. Daniel has so prophesied, for in speaking of the coming crucifixion of the Messiah and of those responsible he said, "And the Jews they shall be no more his people." (Dan. 9: 26, marginal rendering.) Thus Jewry in the refusal to accept Jesus Christ as the Messiah and in having part in the crucifixion forfeited all right to continued nationhood just as surely as those nations who today are refusing to clothe the naked, feed the hungry and give drink to the thirsty are to forfeit nationhood and the right of self determination in accord with the judgment of Jesus (Matt. 25: 31-46).

Let us pause a moment here and point out that DESTINY is not responsible for the verdict rendered by Daniel, nor anti a race through calling attention to the facts of history in reporting what the prophets and history have revealed; a record which must be considered when dealing with Jewry's claims.

After all, the only right by which any people can lay claim to this land stems from the Bible and must rest upon the Covenant made by God with Abraham. And a study of the history of Abraham's posterity clearly shows that there are those who can claim Abraham as their father but who have been disqualified from inheriting his blessings, even among those who are in the line of the Covenant. This fact is entirely overlooked by many and particularly by the Christian Church which has been backing erroneous Jewish claims to Palestine.

The Jews lost the kingdom and the right to function administratively because of their failure to rule in righteousness and because of their vindictive opposition to Jesus. They were com-

pletely failing then to show forth the fruits of the Kingdom in the administration of justice and equity. The climax of their maladministration was reached in the trial and condemnation of the Just One and the last two thousand years have revealed the accuracy of the judgment passed upon them and upon their race. Because Christian leaders have failed to recognize a racial responsibility in acts of maladministration they have undertaken to back the Jewish claim to Israel's inheritance, an inheritance that does not belong to them and which they will never possess.

Rights of other peoples besides the Jews are involved in the ownership and administration of the affairs of Palestine. These rights must be guarded and there is nothing in the history of the Jews as a race, either past or present, which would indicate that they would zealously guard the rights of others when they are in a position of ascendancy and have the power to dominate and rule. When Jesus condemned the Jews and took from them the right to function administratively as His Kingdom, He passed judgment upon them for their inconsiderate attitude towards those who came under their domination. Again, DESTINY is not anti-Semitic in making this statement; merely pointing out a racial characteristic of a people who have refused to accept the principles and teachings of Jesus Christ or abide by the Golden Rule. After all, when the qualifications necessary for rulership are analyzed it is only the man or woman with the spirit of Christ in the heart who really qualifies for a position of authority. Men who do not have this spirit are inclined to be vindictive towards those who oppose them and would persecute and oppress men who do not agree with them. There are, of course, splendid exceptions particularly among the Anglo-Saxon peoples, for as a race they were to show forth the fruits of righteousness.

Now the Arabs, for example, have a right in Palestine and their residence in that land should not be jeopardized by the program of non-resident Jews. For centuries these descendants of Ishmael have resided in the land of their father Abraham. Speaking of Ishmael, God said, "And he shall dwell in the presence of all his brethren." (Gen. 16: 12.) If the Jews had full power and authority in Palestine, would they recognize this right? Reports from that land have indicated that the Jews have had little consideration for the rights of the Arabs when it was in their power to ignore them. Justice for the Arab, then, re-

quires that others than Jews shall administer the affairs of Palestine.

Turning again to the history and prophecy of the birthright people, Ephraim and Manasseh, in their descendants only will be found the people into whose hands will come the final administration of the affairs of Palestine, who alone can be trusted to mete out justice and equity to the inhabitants of the land. It is they, not the Jews, who are heirs to the ancient land of Israel and all that Jewry will secure for their labor in coveting the land of Israel will be trouble and sorrow. When finally they recognize the right of their brethren of the House of Israel then the Arab, Jew and Turk will find security with justice and peace under the administration of the *House of Joseph*.

* * *

Who are these heirs to Palestine? Find the people who are a nation and a company of nations as well as a great people today as promised by Jacob to Ephraim and Manasseh, the sons of Joseph, and the heirs to Palestine will have been discovered. It is this people and not Judah who have the birthright and the dominion and who are to rule from the river of Egypt to the great river, the Euphrates.

Ezekiel gave a prophetic indication as to the identity of this people. He said:

"I will lay my vengeance upon Edom [Turkey, the descendants of Esau] by the hand of my people Israel." (Ezekiel 25: 14.)

Who drove the Turks from Palestine; what nation had the necessary army and navy which enabled them to accomplish this task? Let those who think the Jews have a right to represent Israel please explain how it came to pass that Great Britain and not the Jews fulfilled this prophecy, remembering that Ezekiel declared only Israel would do it! Surely, by its very fulfillment, we have a mark of identification which, along with the fact that the Anglo-Saxon-Celtic peoples have become a company of nations, should be sufficient proof (even though there were not a hundred or more marks of identification) to convince even the most skeptical. When to this is added the statement of the prophet that the Jews would say to the House of Israel, as Jewry through the Zionist movement is saying to Great Britain, that the land belongs to them and not to Great Britain, the question of identity to any reasonable and logical mind is settled once and for all! The prophecy is as follows:

"Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house

of Israel wholly, are they unto whom the inhabitants of Jerusalem [the Jews] have said, Get thee far from the Lord: unto us is this land given in possession." (Ezekiel 11: 15.)

Because the Jews were to say this to the House of Israel, as the Zionists are saying it to Great Britain today, God provided definite instruction as to who shall have Palestine and *it is not the Jews*. No move on the part of the Zionists and no desire to compromise on the part of Anglo-Saxondom will in any way change or set aside this verdict. To temporize and refuse to accept what God has declared will but bring confusion and trouble and will never change the ultimate program, for God has said that the land of Palestine shall be given to the House of Israel. He addresses the following message to them: "I will give you the land of Israel." (Ezekiel 11: 17.) Thus God confirms the birthright inheritance of the land to the people who alone have the right to legally use the name Israel when they awaken to the knowledge of their origin, responsibility and the need of administering their divine inheritance.

Here is a definite statement as to whom the Lord gives Palestine, completely invalidating all other claims. Under the administration of its rightful owners Jewry can reside in safety so long as they obey the requirements of the law and acknowledge the justice of Israel's administration. When Jewry awakens to the full realization of all this they should cease striving for that which is not theirs; enjoying, with the Arabs and others who reside in the land, the privileges of judgment, equity and peace under the administration of Israel.

Dr. William Pascoe Goad in *The Empire in Solution* has this to say:

"Let us begin by saying, frankly and plainly, that the non-Palestinian modern Jew, from the standpoint of modern history, has no claim to the land of Palestine whatever. If it is desired, take into consideration a period of a thousand years or more — which would go back centuries before the claim of the present white races to America began to be founded — it will be seen that the non-Palestinian Jews, being alienated from Palestine and being dwellers in other lands for upwards of two thousand years, have now no modern claim to the land.

"The non-Palestinian Jew has no more claim to Palestine than the Anglo-Saxon American has to Great Britain, the land of their fathers; or the German-American has to Germany, the land of their fathers.

"Sentiment aside, this is the fact of the case.

"Further: the *Jewish Encyclopedia*, under the word 'anthropology' informs us that a great proportion of the people called 'Jews' in the world are of other than the Jewish race. This being the case for all that proportion of the

Jewish people, Palestine is not even the land of their fathers.

"We are informed by leading Jewish men, Palestine and elsewhere, that of the people who, as Jews, are claiming entrance into Palestine, and who are known to the world as Jews, are neither Jews by descent nor by faith, but are atheistic Communists. Such have set up their commune in Palestine.

"Moreover, it is a matter worthy of note that the Jewish world shows no disposition, as a body, to make a national home in Palestine or anywhere else as a separate community. As a matter of fact, their whole trend is otherwise . . .

"In taking over the land of Palestine, Britain took over the pre-war inhabitants of Palestine as wards of the Government, the rights of whom it became the duty of Britain to protect quite as much as it is the duty of the American or any other Government to protect the rights of its citizens. There could be no wholesale sweeping away of the inhabitants of the land. The great majority of these inhabitants are Arabs.

"In the case of the Jews the appeal is being made on behalf of the Palestinian Jew and also on behalf of the non-resident Jews; the non-resident Jews claiming for themselves the right to go in and institute a national home in the land.

"Now, whatever the Balfour Declaration meant, it most certainly could not mean, neither did Lord Balfour ever dream of promising, a national home for Jews who were foreign to Palestine at the expense of the inhabitants of Palestine. Neither Lord Balfour's nor Britain's pledge was ever given to such an unthinkable thing.

"Yet certain Jewish advocates seek to give the impression that such was the tenor and meaning of the Balfour Declaration.

"The claim of the Arabs on the other hand is for protection of the Palestinian Arab against the foreign immigration of Jews which threaten them in their established rights.

"Non-resident Arabs are backing the Arab's claim. There is this difference between the non-resident Arab's claim, and the non-resident Jewish claim, that while the non-resident Jew is asking the land for himself, the non-resident Arab is only asking that the resident Arab be protected in his established rights in the land. . . .

"The tragedy is that Christian Britain and America, believing that the Jews and the Jews alone are the chosen people of God, have backed up their propaganda. But now, out of the propaganda, there emerges this concrete claim, and the Celto-Saxon people are somewhat bewildered as to how to act. How shall they do the right thing in practical administration, and yet fulfil prophecy?

"As a matter of fact ten-tribed Israel is very much in evidence, being the Celto-Saxon world, and Palestine is now in the hands of the modern development of ten-tribed Israel, and is being administered by Israel at this time."

The modern history of the Jewish move to acquire Palestine dates from the first Zionist Congress held at Basel,

Switzerland, in August, 1897. The political program adopted and the basis on which the movement rested began with the statement, "Zionism aims at establishing for the Jewish people a politically recognized and legally secured home in Palestine."

On Nov. 2, 1917, British Foreign Secretary Arthur Balfour pledged the British Government to the "establishment in Palestine of a National Home for the Jewish People." This is known as the Balfour Declaration. Because Christians have assumed the Jews were Israel it follows that they have supported their claim to Israel's inheritance and in favor of this declaration and the interpretation given to it.

God has overruled the endeavor to give to Jewry what does not belong to them through an increasing Arab opposition to Jewish demands. Jewry cannot nor will they ever be able to administer the affairs of Palestine. Their nationhood ended in 70 A.D. and will not again be restored. Individually the Jew can have a place along with Israel in the blessings of Kingdom administration, but he must obey the law of the land and cease from his agitation for the right to rule in the land of Israel.

The solution of the Jewish problem and *so-called anti-Semitism* lies in the recognition by Jewry of their brethren of Israel and in the acceptance of the overlordship of the Anglo-Saxon world in matters of administration. Individually their troubles will be over when there comes a recognition of Jesus Christ as their Messiah and the acceptance by them in practice of His teachings and the Golden Rule.

To try to suppress an honest and candid discussion of the Jewish question, in all of its phases, is of incalculable harm and increases the animosity of those who are opposed to the present Jewish program.

We have written plainly, for only in so doing can the true issues be presented and then met for the good of all concerned. There is a solution to every problem when that problem is thoroughly understood. In the case of the Jews the need is for the true answer to the question: Who is Israel? For in Israel there will be found the rightful heirs to the land of Palestine. And even Israel's right of inheritance is to be manifested in overlordship rather than settlement, for Ezekiel speaks only of a representative few of all Israel returning to this land of our forefathers.

When all this is understood Judah will acquiesce in Ephraim-Israel's right to administer the affairs of Palestine.

The Meaning of the News

By W. C. NABORS

December 17, 1943—

CAIRO and Teheran! The meaning of the news of the conferences held there confirms the pattern and the time of the great tribulation described in the Bible (Matthew 24: 21 and Daniel 12: 1).

There can never be but one period in the world's history to fulfill the conditions specified, and the tragedy of this period of history is the bloodshed and suffering necessary *because of man's rebellion to God's program for the peace and happiness sought!* Yet the glory of this period of history is the nearness and the certainty of the outcome since we know (Acts 14: 22) "that we must through much tribulation enter the Kingdom of God."

When, therefore, we identify this period of great tribulation we likewise identify the period for kingdom peace and blessedness which is to follow immediately.

Now the Cairo Conference began November 22 and lasted through November 26. Refer to Chart No. 24 accompanying the article titled "Planned Deception Foretold" (*DESTINY* for October, 1943) and note that the date of the close of this conference (November 26) was *888 days* from the German-Russian War (June 21, 1941) indicating a turn of events of *an intercessory nature*. You will note also that this date of November 26, 1943 was two times 390 days from the beginning of Lend-Lease to Russia on October 7, 1941, indicating that the two divisions of the House of Israel, Great Britain and the United States of America, would be brought together through conditions connected with their Lend-Lease to Russia and the use thereof.

And this meeting at Cairo was the *seventh* meeting of Churchill and Roosevelt in connection with this world war. Remember that the foretold results of this trial to Israel would be the reuniting first of the sons of Joseph to be joined later by the other nations to compose the "stick of Ephraim." *Seven is God's number of completion* and the seven conferences between the two leaders have marked the seven stages of their union necessitated because of the acts of desolation by the dictators.

The seven conferences were as follows:

- 1) The Atlantic Charter (August, 1941).
- 2) The Defense of the Pacific (December, 1941).
- 3) Global War Strategy and plans for the Invasion of North Africa (June, 1942).
- 4) The Conference at Casablanca (January, 1943).
- 5) Churchill addressed Congress, pledged fight to the end against Japan and relief of German pressure on Russia (May, 1943).
- 6) The Conference at Quebec (August, 1943).
- 7) The Conference at Cairo (November, 1943).

Need we be reminded that past issues of *DESTINY* have called attention to the fact that *both the purpose and the date of each such meeting held* has conformed to the pattern revealed by the writings of the prophets of the Bible? Thus, taking note of these facts, we are assured of the accuracy of this Book and of the certainty of this period in the history of the nations now being unfolded in the world news of this global contest to determine the world's future government!

From the Cairo Conference, which closed on the 26th, Mr. Churchill and Mr. Roosevelt met Mr. Stalin at Teheran in Iran for a conference which lasted from November 28th to December 1st. This fact is the best evidence of the purpose and subject of the Cairo meeting.

After Teheran Mr. Churchill and Mr. Roosevelt met again in Cairo — this time with Mr. Inonu of Turkey: the conference lasting from December 4, 1943 to December 6, 1943 — with December 5, 1943 the *bi-sectional date of the 17 days shown on Chart No. 24*.

On December 4, 1943 the free Yugoslavian radio announced the formation of the Yugoslavian Partisans under the military leadership of General Josip Brozovich into a rival government to the régime of King Peter.

The following day the Yugoslavian government in exile in Cairo called the Partisan coup a movement of "terroristic violence" and accused "certain Allied institutions" with aiding the Partisans through propaganda.

Cairo reported later that Zharko Brozovich, son of General Josip Brozovich (Tito), Partisan leader, had been made a hero of the Soviet Union for his services with the Red Army.

You will recall that prior to the Teheran conference the Allies gave their support to the government of King Peter — in exile.

After this conference this support is given to the "hero of the Red Army."

A similar switch has occurred with Greece. The leadership of pro-Communist DeGaulle appears to be accepted for the French.

All this news together with date observations tells an interesting story to those who believe what was foretold by the prophets in the way of initiating planned deception.

Look *chronologically* at the news which followed and recall that the date December 11, 1943 was seven times 1,290 (desolation factor) Solar (9,161) from November 11, 1918 — the armistice following World War I. We logically expected this date to reveal complete desolation of the peace by an act of the desolator — namely, Russia.

It did!

The date also marked the initiation of the false peace or the *beginning* (note well the word "*beginning*") of the 153 days of the planned deception of Israel foretold. The peace of Europe was desolated by Hitler's deal with Czechoslovakia after Munich and the *peace of the world was desolated by Stalin's deal with Dr. Benes of Czechoslovakia after Cairo and Teheran*. And just as Hitler's *beginning* of War II was seven times 1,290 Solar from the *beginning* of War I, so Stalin's *beginning* of false peace or planned deception was exactly seven times 1,290 Solar from the *beginning* of the false peace of planned deception of the armistice of November 11, 1918. Since these dictator heads of the eagle of II Esdras receive instructions from the same body, they follow the same pattern.

Thus Dr. Benes arrived in Moscow to sign the Czech-Soviet treaty of friendship and mutual assistance on the day God predetermined so as to reveal to those who behold *what God has told before* (Matt. 24: 25) in the *more sure word of prophecy* (II Peter 1: 19) that it is the foretold *beginning* of planned

deception in order that the elect be not deceived thereby!

On December 13, 1943 — the third day perfected after December 11, 1943 — the announcement was made from Moscow of the protocol.

C.B.S. Correspondent Bill Downs, broadcasting from Moscow on the morning of December 14, 1943, said of the protocol in substance: "One thing is absolutely clear and that is that the Soviet has revealed an entirely new and important plan for the government of the small nations of Europe." Previously, on October 7, 1943, sixty-five days (the warning number to Israel) before Dr. Benes' arrival in Moscow, it had been revealed that "the three powers, the United States, Britain and Russia, will not attempt to divide Europe into 'spheres of influence' but will try at the forthcoming Moscow Conference to reach a general European settlement on the basis of joint responsibility."

Effective planning requires coördination yet God makes even planners of deception conform to the schedule which He has told before to His elect through the more sure word of prophecy. Accordingly, in Bulgaria there occurred a crisis over the weekend of December 11th-13th. Before gauging the meaning of the news there, however, let us note the fact that Bulgaria achieved her independence through Russian championship in 1878: exactly sixty-five years (warning to Israel) before 1943! Let us also note that this Bulgaria is at war against the United States and Britain but is *not at war with Russia*.

Now note the cause of the crisis: pro-Russian leftists, hitherto underground, brought pressure on the government to move closer to Russia by threatening a general strike unless Bulgaria quit the war against Russia's allies. No longer did Britain and the United States stand in their own right! Note well that their importance was expressed as wholly within their relationship to Russia. Take care — for here is the pattern to be attempted against both the United States and Britain.

Resignations in the Bulgarian Cabinet followed and the government was all set to shift from pro-Axis to pro-Russia. The Apocrypha expresses all this political maneuvering in one word: "Devoured." This condition was brought about by pressure from the underground, set off by bombings of Sofia; but the outside trump card was Turkey's threat to come into the war on the side of the Allies.

Turkey (see "Go Ahead Turkey" in DESTINY for February, 1942) got the green light from Russia after the Moscow Conference. She must come into the war to participate in the peace according to the rules of men, and God's Book of Instructions says "all nations" must come into this war of judgment before Him. But if Turkey joins the Big Three United Nations, she will be at war with Bulgaria — so Bulgaria must reverse her position before Turkey comes in; if so, she must hurry! Turkey's number is $396\frac{1}{3}$, and it appears that her last call to enter is dated February 3-4, 1944 ($396\frac{1}{3}$ days before March 4-5, 1945).

The bisectinal date of the 17 days of great pain of Israel was December 5, 1943, thus the second conference in Cairo was December 4-6 when Mr. Churchill and Mr. Roosevelt met Mr. Inonu, President of Turkey.

Now December 13, 1943 was the (dawn) birthdate for the New Order, which is the union of Israel Nations, as our leaders detect the deception. In this connection read Jan Christiaan Smuts' speech (New York Times, December 12; or TIME, December 13). At this writing Mr. Churchill is desperately ill following the 17-day period of strenuous "labor" while Mr. Roosevelt returns today to a desk laden with headaches as the homefront has been writhing in pain during his labors abroad.

Mr. Roosevelt left Washington for the conference on November 11, 1943, returning December 17, 1943. The trip therefore required 36 days. Seventeen is the mark of our nation with connecting indications of the new order of the ages through God's elect (153) brought about through the union of the sons of Joseph, the stick of Ephraim. When we therefore note that this trip required 2×17 plus 2 days, the figures tell the whole story and its purpose: Two — elect nations of Israel — perfected by being brought together to lead to the new order of the ages! (Read Ezekiel 37.) That date (December 13) was the mean date of seven times pregnancy from October 10, 1938.*

As to the lunar date of pregnancy (November 15, 1943) even under rigid censorship we could see that it was a "moonlight" marker for the entire series of conferences. The Solar date is January 10, 1944, when we should expect further evidence in "broad daylight." Note how this date precedes Turkey's last call.

* "The Rebirth of a Nation," DESTINY for November, 1943.

Certainly, we have complete evidence that the period of planned deception came in on schedule and is now in full swing. Again, let us understand that December 13, 1943 was the beginning date of the dawn period of 153 days to unfold the pattern and process of organization of the great confederacy of Ezekiel 38 under the domination of Russia as the satellite nations slip from Germany's grip only to be "devoured" by the Russian Bear. The beginning date of the sunlight period of 153 days is January 10, 1944. Already the underground work is evident in other satellite nations to be devoured.

The master stroke of deception was in Russia's planning for the meeting at Teheran, the capital of Iran and the "agreement" to protect the freedom and independence of Iran in the peace. When Gog shall come against the land of Israel: surely in that day there shall be a great shaking in the land of Israel (Ezekiel 38: 18 & 19). Iran (Persia) is Russia's highway to Palestine. Persia is included in the Great Confederacy (Ezekiel 38: 5) which ascends and comes like a storm against the mountains of Israel.

In the light of the sure word of prophecy the pattern now "dawns" on us as the press raises the question mark. Life Magazine for December 20th says editorially: "It [Teheran Declaration] solves everything or it is a colossal fraud." Ezekiel clearly identifies it as the latter and Matthew warns us that all but the elect shall be deceived.

"To devour" is to swallow greedily, yet even the greedy must devour by a series of swallows or be choked. A banana must be eaten a bite at a time beginning at the end nearest the mouth. So also with nations. We shall now watch the Bear devour the Axis! By January 10, 1944 the first nation should be in the Bear's mouth as the pattern comes into full view by sunlight.

Take it easy! Don't try to make it so plain as to happen all at once, for that would deceive nobody. Remember the full period for the planned deception is 153 days. We now witness only the beginning. Remember also that the period for the complete over-all displacement of Nazism is July 15, 1943 to June 9, 1944 (DESTINY for January, 1943). And note well that 153 days from the mean terminal date of seven times pregnancy (December 13, 1943) expires May 13, 1944, which is 2 days before the mean terminal date of the sixth displacement to be perfected May 15, 1944, as shown in "Complete Displacement of Our Enemies" (DESTINY

for January, 1943). Furthermore, 153 days from the Solar terminal of January 10, 1944 is June 11, 1944. Take the time and trouble to compare this with the date June 9, 1944 which is the Solar date of displacement in the same (January, 1943) article. Do not fail to apply the "third day perfected" everywhere you see these relationships appear and conform to the story of the Bible.

Think this through. We have here three great world movements now taking form. All three movements are related and come to a focus on a schedule appointed and revealed by the prophets. Let us identify them:

1) A divine intercession (888) which shall cause the regrouping of the "United Nations" into the "Nation and Company of Nations" as the latter is forced to "come out from among them." The mean date for this intercession or separation is June 7, 1944.

2) We have witnessed five stages of displacement and are now well into the sixth stage. The *seventh and final stage* is the "great tribulation" which is the conflict between the great confederacy of Ezekiel 38 under Communistic Russia's domination and the Israel Nations under the leadership of a Nation (U. S. A.) and a Company of Nations (British Commonwealth). The stake is complete world domination. The Solar date of this sixth displacement which is the final initial date for the beginning of this seventh and last displacement is June 9, 1944.

3) The formation of the Great Confederacy of the nations of continental Europe during a period of planned deception while they are devoured by the Russian Bear until they all "sit upon a scarlet colored beast." Russian Communism is that beastly power which

will attempt to destroy the Israel nations then grouped into "A Nation and Company of Nations." The date for the completion of the organization of this great confederacy is June 11, 1944. Now connect them and see how each "perfects" the other as the dates indicate.

Now, if you have followed carefully thus far, turn to Chart No. 22 in DESTINY for April, 1943 and note that June 12, 1944 is shown to be 7 times 1,335 from November 11, 1918, and that June 12, 1944 is 286 days before March 25, 1945. Now note the relationship of the terminal date of this date of March 25, 1945 on Chart No. 22 with the *final Solar displacement* (applicable to the Russian Confederacy) on Chart No. 19, which is March 26, 1945.

The true period of "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24: 21) which is the same as that to which Daniel refers (12: 1) is that period of the final displacement of the enemies of Israel which immediately follows the period of deception.

But no reader who still accepts in his mind the erroneous teaching of the futurist school that this period of great tribulation is the 70th week of Daniel's prophecy as being seven "detached" calendar years of trouble to "the other fellow" after the translation of the Church as presented in the footnote on page 919 of the Scofield Reference Bible will be able to understand the foregoing statement and make the proper world application. This futurist school of thought — brought to us by so-called German Higher Criticism — was the advance guard of planned deception. It played a major role in bringing about the apostasy of today. This apostasy is

looked for by most Christians in the future but not even suspected as applying to Christianity now.

The time-identification of this period of the Great Tribulation is of greatest importance (see "An Affirmation of Faith," DESTINY for June, 1943).

In this final and intensive period of great tribulation Israel's enemies will be mounted "upon the scarlet colored beast." The period of deception is the period of the process of devouring these nations of Europe as they come under the political system denoted by the color-symbol for Russia and Communism!

No matter if all America can be so deceived as to enter an industrial transition back to peacetime production; and no matter how many proclaim the conversion of Communism — *make your plans for war on a still greater scale*. An inventory of your personal standing before God, before the whole world gets in a "fox hole," is also in order.

It is a process by stages — marked by Lunar, Mean and Solar datings — so that those who fail to watch will not see, while every detail will be clear to the elect who observe what has been told before. *Study the rhythm and get the trend harmonized with the Bible story and watch God unfold the greatest show ever to appear on the world stage.*

One result is certain: With an assurance and finality such as never before experienced, *God will prove Himself to you!*

Thus we find both the Soviet guarantee of the freedom of Iran and the Soviet-Czechoslovakian agreement in complete opposition to the facts as foretold by the prophets.

Which documents shall you believe?

The answer in your heart determines whether you are among the deceived or the elect.

Are Such Men Fanatics?

IT HAS been the custom for men to label one as fanatic if he shows excess zeal or enthusiasm for a given cause, particularly if that enthusiasm is directed to espousing a religious belief.

We can visualize the irreligious crowds making sly remarks about the great vessel Noah was building and also regarding the fanaticism of the one who was doing the building. His preaching of a coming world catastrophe in which the then existing civilization would perish must have seemed the height of fanaticism to his generation, for no one, other than his own family, heeded his warning.

As Noah built he continued to preach (ignoring the scoffers) for he had a vision of coming world destruction that would shortly overtake his generation. Fanatic? No. Just before his generation was overwhelmed by the waters of the Deluge the people knew Noah had been right but the

knowledge came too late for anyone to avail himself of the place of safety Noah had so freely offered during the days he had labored.

When speaking of fanaticism one is reminded of what Rowland Hill once said, "Because I am in earnest men call me a fanatic, but I am not; mine are words of truth and soberness. I once saw a gravel pit fall in and bury three human beings alive. I shouted so loudly for help that I was heard a mile away; help came, and two of the poor sufferers were rescued. No one called me a fanatic then."

If a cause is worthy of being espoused it is worthy of all the enthusiasm and zeal a man can give to its support. Certainly, we who know the Bible to be true are not fanatics in our enthusiasm for its teachings and in our zeal to bring to the knowledge of others its message of warning and of hope.

The People Were in Suspense

By REV. E. J. SPRINGETT

ONE well qualified to judge once said as his considered opinion: "The people were in expectation." He was a physician trained to observe and he has left behind him two books, noted for historical accuracy and attention to detail. He had traveled extensively, having been the companion of the great Apostle Paul on his missionary journeys, and the *Gospel according to Luke* and the *Book of the Acts of the Apostles* give direct evidence of his clear observation and close attention to all the minute details concerning the history of his tours.

So Luke the Evangelist, for he it was who made the observation with which this article opened, gave his diagnosis of the state of the mind of the people who 1900 years ago or thereabouts were living in the Province of Judea in the Land of Palestine: Land of the cradle of human history, birthplace of great religious systems; situated in the strategic center of the land surface of the globe and destined in the not distant future to be once more the focal point of interest for the whole world — and for us, the Anglo-Saxon people, in particular!

"The people were in expectation" or, as the alternative rendering has it, they "were in suspense." They were thinking, more deeply than ever before. The times in which they lived were momentous. Their country had been overrun by the Roman conquerors. Imperial Rome under the Caesars held sway, evil was predominant, taxation was heavy and extreme in its exactions, and the general wickedness is clearly defined in the list of names of those in authority given by Luke, hardly one of which is not infamous. Tiberius and Pontius Pilate, and Annas and Caiaphas were men of whom we know little or nothing but evil. Such was the state of things causing the people to be in expectation, in suspense, to be on the alert for the appearance of a deliverer. And their hopes had been encouraged by the sudden appearance in the vicinity of Jerusalem at Bethabara beyond Jordan of a strange and compelling personality, who was later known as John the Baptist. He was probably about thirty years of age, the son of a priest named Zacharias. His birth had

been announced as was that of Jesus Christ, by God through the Archangel Gabriel, who had appeared to Zacharias the priest while engaged in his priestly duties. To the astonished old man, who with his wife Elizabeth was long past the age when the birth of a child could possibly be expected, the angel declared: "Thy wife Elizabeth shall bear thee a son and thou shalt call his name John." Of that son, yet unborn, Gabriel declared:

"He shall be great in the sight of the Lord" . . . "Many of the children of Israel shall he turn to the Lord" . . . "He shall go before Him [the Lord] in the spirit and power of Elias" . . . "to make ready a people prepared for the Lord."

Some thirty years passed (nothing is known of the early life and training of the child so heralded) when suddenly he appeared on the banks of Jordan with a strange and compelling message: "Prepare ye the way of the Lord" . . . "Make His paths straight" . . . "Repent ye for the Kingdom of Heaven is at hand." The people flocked in their thousands to hear him. The ecclesiastical leaders, knowing the story of his birth, came to inquire concerning his mission; political leaders, soldiers, tax-gatherers and the general public were thrilled and wondered what it all meant. Who was this strange, ascetic individual clothed in a rough garment of camel's hair, living remote from men and content with a bare subsistence of locusts and wild honey? Was he Elijah? Was he the great prophet that Moses had declared should come? Could he perhaps be indeed the Messiah so long expected? And they asked him, Who art thou? And he said:

"I am the voice of one crying in the wilderness" . . . "Prepare ye the way of the Lord, make his paths straight."

And then he spoke to them, straight from the shoulder; he saw through their rottenness and hypocrisy; he knew their case was desperate and required desperate remedies; he did not mince his words, he did not try to make his listeners puff with self-satisfaction by telling them how good they were. He did not soft pedal the fact of judgment to come; he did not suggest that everything was all right, that his hearers could

pull themselves out of the morass of evil in which they were floundering by their own boot-tops. No! He said:

"O generation of vipers who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire."

So the people began to think; "they mused in their hearts" . . . "the people were in expectation." Now bring the analogy down to our day and generation. People are in suspense today: expecting they know not what, conscious that things are radically wrong in the world, that Christianity as at present exemplified does not represent Christ, that the powers of evil are very largely in the ascendant, that a New World Order must come into being, that peace and social security must somehow be attained. But how?

In the Shadow of the Pyramid

News of the Cairo Conference was published. President Roosevelt, Prime Minister Churchill and Generalissimo Chiang Kai-shek met and decided what must be done with the Far East. Japan must be stripped of all her ill-gotten empire gained by conquest and brutality, and China must be made secure. The Atlantic Charter must be applied to the Pacific, and the freedom of the seas again made sure. A grand program. Can it be attained? Conjectures are rife as to the attitude of Stalin. The desired developments cannot be easily attained without the help of Russia and the Soviet Government is not at war with Japan.

In the story of the meeting at Cairo it was stated that the three principals met under the shadow of the Great Pyramid. To my mind *there is something tremendously significant*. Let us think for a moment. The Great Pyramid is mentioned by the prophet Isaiah. I quote his words:

"In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the

Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and He shall send them a saviour, and a great one, and He shall deliver them." (Isa. 19: 19 & 20.)

I quote now from David Davidson, the great Pyramidologist:

"The whole symbolical theme of the Great Pyramid is that it represents the eternal altar of God's Sacrifice for man, and that as such it shall prove to be the sign of man's deliverance, and the pillar of God's witness in Egypt. In the Hebrew of Isaiah 19: 19 the geographical location is precisely given as the focus or center of the river and coast-bounded area of the Nile Delta, the precise location of the Great Pyramid being at the focus or center of the quadrant of the Delta."

The time of the promised deliverance is defined, in verses 18 and 23, as the time at which "five cities of the land of Egypt shall speak the language of Canaan," and when "there shall be a highway out of Egypt into Assyria." The language of ancient Canaan, Aramaic (and its modern form is Arabic) is now spoken both in Canaan and Egypt. The five cities defining the Delta are Cairo, Alexandria, Rosetta, Damietta and Port Said. The highway also exists in the railway emerging from Egypt via El Quantara, passing by Damascus, Homs and Aleppo northward and then eastward into ancient Assyria at Mosul, whence it proceeds southeastward down the Tigris through the heart of ancient Assyria. We are therefore living in the days when the Great Pyramid shall prove to be, as it is already proving to be, the guiding sign of our deliverance from the threatening chaos of our time.

We have not yet come to the stage when we shall "cry unto the Lord because of the oppressors" but the day will come (sooner than we imagine), for God has said: "I will yet be enquired of by the House of Israel to do it for them." At present we are putting our trust too much in the arm of flesh, in human wisdom and ability; we trust more in guns than in God. That way lies destruction.

The Three Bigs Meet

And now the state of mind as described heretofore in this article has been further developed as a result of the published announcements made with regard to the recently held conference at Teheran in Iran (which is Persia) between the Big Three as they are called: President Roosevelt, Prime Minister Churchill and Premier Stalin.

Much was expected of this conference. For months the world had been

hoping for a meeting of the Big Three. Stalin's absence from previous conferences such as that of Casablanca and Quebec had been deplored. All sorts of conjectures were rife as to why he had not appeared. Then came the Moscow Conference between the Foreign Secretaries of Britain and the United States and the Soviet Representative Molotov, and from it the further promise that the three principals would meet. Then came the disclosure that the conference was being held at Teheran — and the world was agog with speculation as to what the result would be. Surely a drastic ultimatum would be delivered to Germany; clear-cut decisions regarding after-the-war planning would be stated, and doubtless it would be seen that the end of the most terrible conflict and the production of order out of chaos was near at hand. And then came the announcement of Monday, December 6th, a series of milk-and-water statements, couched in high-flown, diplomatic phraseology, without any punch and lacking that note of stern resolution that was expected — and the world gasped and sat back with a sort of "let-down feeling" almost impossible of description.

Reports from Great Britain said: "London's reaction to the Roosevelt-Churchill-Stalin communiqué is one of polite enthusiasm which is based on the knowledge that the communiqué was designed to conceal more than it disclosed." The American columnist, Dorothy Thompson, began an article expressing disappointment with the published decisions of the conferees with these words: "Seldom in the history of human conflict have so few kept so much from so many," and went on to suggest that the war of nerves was reopened.

And the general attitude reflected by the newspaper correspondents is one of bewilderment and frustration. And this has not been lessened by the subsequent statement on the one hand that Turkey had decided to cast her lot with the Allied Nations, and on the other that her position of strict neutrality was unchanged and that she had no intention of becoming a belligerent nation.

Personally I suggest that it is possible to get a very fair idea of the results of the conference by a close inspection of the published photograph of the Big Three appearing in the principal publications of Tuesday, December 7th. It presents Premier Stalin on the left, President Roosevelt in the center, with Prime Minister Churchill at the right. To me, the expressions caught by the

camera are most revealing. Stalin has a look of supreme satisfaction, Roosevelt gazes into space with an expression indicating that he hopes everything is all right but that he is not quite sure, while Churchill appears more deeply worried and concerned than ever before; and I think (and I am simply expressing a personal conviction) that the most appropriate title for that picture might well be: "Stalin Takes All."

For, according to the dispatch from London to which I have already referred, only one concrete thing came out of the conference: The decision to proceed with what has been so long called the Second Front, which is taken as meaning the invasion of the West Coast of Europe. Russia has long clamored for this and now it is said the issue is settled. I am no armchair strategist, but the veriest tyro can see plainly that such an undertaking means a tremendous sacrifice of life, and indeed the passing of our men through a veritable blood bath in which the very flower of our fighting forces would risk their lives. *Is the inevitable slaughter of the forces of Anglo-Saxondom something to be desired by those ostensible friends who basically have no real friendship for Britain and America?* I dare not express an opinion. But it is once more evident, as a result of the inconclusive nature of the decisions as published, that the statement that only a miracle can save humanity is correct! Once again we are reminded of the futility of human wisdom in this, the gravest crisis of all history. And the warning once more rings in our ears:

"Put not your trust in princes nor in any child of man for there is no help in them" . . . "Trust ye in the Lord Jehovah; for in the Lord Jehovah is everlasting strength" . . . "Believe in the Lord your God so shall ye be established, believe his prophets so shall ye prosper."

Once more I am constrained to reiterate what has been said so often before. The final issue of this global conflict is in God's hand. He is the supreme and final arbiter. Man has brought this condition of chaos on himself by the exercise of his will in opposition to the will of God. The purpose of God, so long frustrated by man, is now about to be consummated. God is in control, ready and willing and waiting to use us as His agents for carrying out to completion the Plan of the Ages; but at the same time resolved to carry through His Plan, and the longer we refuse (especially we of Anglo-Saxon stock who are Israel, the

people of whom God said: "Ye are my witnesses that I am God" . . . "These people have I formed for myself that they shall shew forth my praise") to recognize whose we are and whom we must serve, so much longer will be our state of bewilderment and suspense, and so much more the addition to our suffering and loss.

"Without Me," says Jesus Christ our Lord, "ye can do nothing." Modern Christendom has tried and failed, and we hear now so much of the failure of religion. Ecclesiastical leaders are at their wits' end planning and devising schemes to fill their churches. So in the national sense, the leaders of our governments (perhaps not as individuals, but as responsible for concerted governmental action) ignore God and His Plan in relation to the chaos in which we are floundering. They imagine that by setting up international organizations, by reviving the League of Nations, by covenants and treaties and pacts they can establish peace.

They plan for social security on the basis of the scholastic theories of economists, and they lead the nations of Israel by deliberately flouting the laws of God. Not by such conduct, not by conference, not by reliance upon guns rather than God will final victory be attained. The warning voice of God still sounds. Its message applies today:

"Say ye not, a confederacy to all them to whom this people shall say a confederacy, neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself and let him be your fear and let him be your dread."

That proclamation of the prophet Isaiah is meant for us. Because of the Covenant of God, and by His grace,

the British Empire and Commonwealth of Nations within the Empire together with the United States of America occupy a position unique in the history of the world. The Empire and the United States as they now are were conceived by God and designed by Him for service. Their defects (and they are many) have come about because we have failed to recognize God as the Divine Architect and have refused to abide by His instructions.

And further we have deliberately flouted the Divine Code of Laws given for our guidance. We have entered into the type of agreement which was expressly forbidden, and by so doing have in fact as the prophet declares "made a covenant with death" and an agreement with hell; both of which shall be annulled. As a recent writer has said, "The time has most certainly come when as a nation we must realize our responsibilities afresh and awake to the fact that we cannot exercise the qualities of leadership inherent in us, until we are prepared to assert the supremacy of the moral factor in politics, in finance, and in every field of human activity; and, to enable us to do so, we must get back to the Holy Book, with its up-to-date and never-changing Truths, and be guided by it in the future. Therein we are told that 'Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God.' (Matt. 4: 4.) In other words, we must seek the whole counsel of God, and preach and live anew the 'Gospel of the Kingdom.' A change in heart, however, is the first requisite, as the manifestation of the kingdom in the outward life depends upon the degree to which

this is sought and realized in the inner life."

If we would serve Christ, we can only do so by obedience to His word and by following His example. He said: "I am the way, the truth and the life." (John 14: 6.) And He has shown us, by His example and teaching, the only way to eternal life.

"I am come," He says, "that they might have life, and that they might have it more abundantly." (John 10: 10.) Christ is the only hope of humanity, and all progress and unity without Him is impossible. Without the recognition of His Sovereignty there can be no true vision of the power to guide human life upon the road to peace and strength and blessing. The *world soul* will only find peace when it reverts to Christ, the Author of Peace and the inexhaustible fount of spiritual advance and growth.

Let us remember that the *world soul* is the sum total of individual souls, and that each one of us has a definite responsibility in this, the gravest crisis of all time. Let us remember too that only the coming of our Lord Jesus Christ in His glorious majesty, to exercise His sovereignty upon the Throne of David, can bring order out of chaos, establish permanent peace and maintain social security.

Bearing these facts in mind let us individually and nationally dedicate ourselves to the high service to which we have been called; remembering that the task committed to us is to lead the world into the Kingdom of God functioning in fact upon earth, and that to fulfill that task we must recognize our responsibility as citizens of that Kingdom!

Prepare Your Opponent's Case

FROM time to time single copies of DESTINY are ordered sent to others. We often receive interesting reactions from those who, for the first time, receive these gifts. Many have written of the new light that has come to them. Others, however, refuse sometimes to even open the magazine and, we are sorry to say, a majority of these are numbered among the clergy.

It being our duty to guide others in the way of truth we welcome every type of information that comes to our desk and thus we become acquainted with what men are reading. We read atheistic literature to be informed, that we might have an answer for skeptics and unbelievers. We most certainly keep informed on all religious movements and doctrines.

The Dean of a Law School once said to a group of students, "Ah, Gentlemen! Prepare your opponent's case until you think you have no case yourself. Then prepare your own." That advice was excellent. But evidently many of the men of the cloth think otherwise and seem to feel that, by ignoring what others are saying or writing, they can escape the effect of what they do.

The attitude of these men reminds us of Dr. Paley's statement: "There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is contempt prior to examination."

Paul's Challenge to Youth

By C. R. DICKEY

YOUNG people are being challenged by extraordinary tasks at the present time as never before in any historic era. In many nations millions of youth have been drafted to take the brunt of war — the cruellest thing known to mankind. They willingly suffer untold privations and throw themselves sacrificially into the blazing infernos of land, sea and air battles in order to win wars they have not made, and about which they know little or nothing.

Some young folk are yet in the comparative safety of their homes attending high school; others are subjecting themselves to the dangers of unwholesome environment in the production of essential materials and equipment needed in the war. All of them are thinking of the time when they too may be called into the arena of deadly conflict, wondering in the meantime what their part in the struggle will be eventually.

What are we really doing for young people in these critical days? How do we explain to them the fundamental causes underlying this unprecedented strife? What are we teaching them that will undergird them with the moral and spiritual stamina they need now and will need even more in the uncertain days ahead?

Many young people are wanting direction which will help them get their bearings in a world of confusion; they want guidance into truths that will enable them to understand themselves and the times in which they live; they want strength that comes from a knowledge of divine plans and purposes for humanity in general, and themselves in particular.

It would be impractical to attempt covering all these suggested questions and needs in one article, let us therefore deal with the matter of guidance to the source of truths that will supply moral and spiritual strength.

There are two wonderful old letters which guide us like beacon lights to the source of truth, understanding and spiritual power. They were written by the famous Apostle Paul to his young friend Timothy. These letters are in the New Testament and are designated there as I Timothy and II Timothy. There are six short chapters in the first

letter and four in the second. Both can be read easily in an evening, or on a Sunday afternoon. For best results they should be read often; not hastily but leisurely and thoughtfully.

An eminent man, noted for his fine character and his knowledge of Paul's writings, was once asked how he had acquired such understanding of the great apostle's work. He replied, "I have made it a practice to read all of Paul's letters through once a week for the past forty years."

Paul said many important things in his two letters to Timothy. We cannot discuss them all, so we will start with one meaty sentence as a sample of the instruction Paul gave the youth of his time. It is I Timothy 4:12, and the King James Version renders it: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Moffatt's translation is still clearer and more emphatic: "Let no one slight you because you are a youth, but set the believers an example of speech, behaviour, love and purity."

What an incredible challenge to youth! What type of person was this Paul who flung such a dare in the face of a young man? Glance backward nineteen centuries when history was being made and recorded in a New Testament book called The Acts of the Apostles; there you will see in action Paul himself, the most dynamic figure in the early Christian Church. He too had been challenged to undertake an amazing and seemingly impossible job. It happened on the Damascus highway when Christ met Paul. In that singular interview Christ not only challenged Paul to discipleship, but commissioned him to sow the good seed of his Gospel among the people of all countries.

Paul had no precedent for this task. It was something new under the sun. There were no prepared methods by which to do it. He could not find a plan of procedure in the libraries of his day. There was no use to seek counsel from his friends because they regarded the new Christian movement as sheer folly. Paul could not appeal to the religious leaders of his day for guidance, because

they barred all doors against him and became his bitterest enemies.

How, then, did Paul find a way to go about the work which the Lord assigned to him? He tells us in Galatians 1: 10-12:

"For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ. For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." (American Standard Version.)

Guided by this revelation from Christ, Paul began his magnificent work. It was not easy. It required a superb faith in Christ, plus courage and an indomitable will. Fighting against tremendous odds over a long period of years, Paul finally did the job. He planted the Gospel and Church of Christ in the principal nations of his day. No wonder he was able to say at the last:

"I have fought a good fight, I have finished my course, I have kept the faith."

This is the man who dared the youthful Timothy to set the believers an example in right living. Paul was then an old man. He wanted the good work he had been doing to continue; it must and would be carried on by the younger generation. So he trained some of them to take his place. His hope for the future, his faith in the ability and high purpose of Christian youth are embodied in his thrilling charge to Timothy: "Set the believers an example of speech, behaviour, love and purity." The great Apostle Paul believed in his young protégé. He had confidence enough in Timothy to challenge him to become an example to the Christians of the world in those supreme qualities which form the basis of noble character and noteworthy achievement.

* * *

We bring to the earnest young people of today this same challenge. We believe in the possibilities and aspirations of Christian youth at the present time, even as Paul believed in Timothy.

"Let no man despise your youth";

or, as Weymouth puts it: "Let no one think slightly of you because you are a young man." That is, give no one occasion to do so. Live so wisely and beautifully that none will need to apologize for your youth. Realize the limitations of your youth and inexperience, but do not be intimidated by these things. Youthfulness is no barrier to doing good works in the Kingdom of Christ. An elderly statesman said: "Tell me what is the character of the young, and I'll tell you the character of the next generation."

"Set an example," Paul says, "in speech." On the streets today, and in many homes, you hear much that is low and profane. It was so in Timothy's day; yet Paul expected him to rise above it and set a standard that would be an example to all. Modern best-selling books and magazines contain much unseemly speech. Some time ago an editor commented sarcastically: "If the fiction characters cuss, it's a high-brow magazine." Such writers are neither wise nor clever — just plain crude. Really intelligent persons can express themselves effectively without resorting to vulgarity.

Jesus says, "Men shall give an account of every idle word spoken." Now scientists tell us that a spoken word never stops. Its sound waves, they say, go on forever, and men may yet be able to pick up these words out of the past. Does it not give you a panicky feeling to reflect that sometime you may have to listen again to words that were spoken in moments of foolishness or anger? Jesus suggests the probability; and modern science has discovered a natural law by which it might be done, perhaps in the near future.

Furthermore, Paul charged Timothy to set an example in behavior and purity. Paul does not argue the question: he simply takes it for granted that young people can conduct themselves properly, even though they may be surrounded by men and women of unclean habits. The fact that others misbehave does not excuse you, or grant you a license to do the same thing; rather it should spur you to exercise still more self-control, and demonstrate to them the importance of strength and independence. Nothing so surely indicates weakness and lack of originality as to fall for some questionable practice just because other weaklings think it is the smart thing to do.

In Tennyson's "Sir Galahad" we find these lines:

"My strength is as the strength of ten,
Because my heart is pure."

When Tennyson wrote that sentence, he was not expressing a mere poetic fancy; on the other hand, he was stating an eternal truth. There is power in purity of character. There is no power in impurity; it may promise much for the moment, but it never fulfills a promise. In time impurity causes the loss of all that one desires most. "Blessed are the pure in heart," said Jesus, "for they shall see God."

Someone has said that "A success is a man who picked out the right kind of habits." Speaking of success — that elusive, indefinable something in which all young people are interested — did you know that the word success is mentioned only once in the Bible? It may surprise you to know that it is used in a sentence spoken by the Lord God Himself, and gives the *real* secret of success. Speaking to Joshua, the great military genius who succeeded Moses as Israel's leader, the Lord said:

"This book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have *good success*." (Josh. 1: 8.)

Joshua had only the "Book of the Law," which consists of the first five books of the Bible — Genesis, Exodus, Leviticus, Numbers and Deuteronomy. We have the entire Bible, consisting of sixty-six books; and for success, according to God's standard, it must be read, believed and practiced.

Paul also charged youth to set an example in love. Men have made progress in many ways during the centuries, but they have not yet learned the power of love. Graft, greed, selfishness, lawlessness and the war spirit are riding in high places throughout the earth.

Nevertheless, Paul says, "Be an example in love." He endured much hatred in the spirit of love, as he explained to Timothy in these words:

"Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble, as an evil-doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (II Tim. 2: 8-10.)

You see Paul loved his fellow men enough to subject himself to all kinds of hardships in order to teach them about the love of Christ, and his plans to establish *right here on this earth* a wonderful kingdom like that in heaven.

Jesus set the goal high for all of us, when he said, "Love one another as I

have loved you." It is good business, as well as good Christianity, to practice the Golden Rule, or rule of love.

And finally, as a crowning achievement, "Set an example in faith." This is a large order for youth, in such a day, when older hearts are failing with fear and discouragement.

Faith, as used in the Bible, has a deeper and more inclusive meaning than it carries in ordinary usage. *The faith*, about which the Bible prophets and apostles write, includes more than a simple trust in God, or in one's self; it is rooted in the Old Testament covenants, that is, the contracts and promises which God made with certain people whom He designated as Israel. In order to set an example in that kind of faith you must know what God's promises and plans are, and then believe absolutely that He will do exactly what He has said.

As Paul wrote in II Timothy:

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day [the great day of judgment]. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. . . . Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: *but out of them all the Lord delivered me.*"

A poet has expressed the same strong, abiding faith in these lines:

"I will not doubt, though all my ships at sea
Come drifting home with broken masts and
sails.
I will believe the hand which never fails,
From seeming evil, worketh good for me."

If you would meet Paul's challenge in this complex and changing world, you will need a guide who knows the way to live victoriously. Paul tells us that he was guided by the revelation he received from the Lord himself; and of Timothy's sure guidance he wrote, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

So, young people of today, *study* to show yourselves approved unto God. *Pray* that Christ will teach you the right way by revelation, as he did Paul. Then have the courage to be obedient to that revelation, though all the world oppose you. May the gracious Lord who sustained Paul and young Timothy guide you and enable you to endure hardness, as good soldiers of Jesus Christ.

First Steps in the Divine Plan

By G. ALTREE COLEY

"He must indeed have a blind soul who cannot see that some great purpose and design is being worked out here below, for which we have the honor to be the faithful servant." — Winston Churchill.

"This people have I formed for Myself; they shall show forth my praise." (*Isaiah 43: 21.*)

Number Two of a Series

BUT it may be asked, Why should the Anglo-Saxon race have been entrusted with the leadership of the world both in power and enlightened thought? And this leads to the further question, When did this selection begin? In other words, since we have seen that the New Order which men now desire is the end determined by the Almighty from the beginning, when did this race which has already laid the foundations of it come into the Divine Plan as the servant of the Divine Will?

The vague and typically Anglo-Saxon supposition that it just happened so may be dismissed at once. It is both unscientific and absurd. Scientific thought has definitely taught us that nothing happens without a cause. Some good Christians have asserted that the happy position which this race has enjoyed is a reward for its kindness to the Jews. They seem to have forgotten, or to be unaware, that the Jews were banished from England in A.D. 1290, and were not allowed to return until 1658. Yet during that period largely of happiness and prosperity, which included the glorious reign of Elizabeth, the foundations of those civil and political liberties were being securely laid which were later shared with the world. The same reign of Edward I which saw the expulsion of the Jews saw also the meeting of the first Parliament and the inauguration of that system of representative government which made England great, prosperous and free.

Others have thought that the pre-eminence of the race is owing to its Protestant faith. Undoubtedly the Reformation did liberate and energize the heart and mind of the nation and inspire the resolution which obtained greater liberties and thereby greater power and prosperity, but still history maintains that the beneficent origins

of all these things long antedate the Reformation. The earliest existing records reveal well-established institutions for the preservation of freedom and these contained the germ of all that afterwards developed. These undoubtedly were simple forms, but it must be denied that they were primitive. Thus Dr. Stubbs, the great Constitutional historian, says that early English codes "are in fact not so much the introduction of new principles, as the declarations of the customs or common law of the race, dating from far beyond the existence of written records, preserved in the memories of the wise, and kept alive for the most part in constant general experience."

Whence Came Those Laws of Ordered Liberty?

Obviously we are forced to approach the question from another angle, and since it seems clear that the Divine Will is involved, we must necessarily consult the Book which is the declared revelation of God's Will. Does the Bible know of a race chosen by God for His service? Everyone knows that it does. Almost the whole of the Old Testament is concerned with the selection, training and history of the chosen race of Israel. If it be objected that the Old Testament is not accepted as authentic history it must be remembered that the New Testament knows nothing of such doubt. For it plainly states that "Jesus Christ was a minister for the truth of God to confirm the promises made unto the fathers." (Rom. 15:8.) The fathers being always the first patriarchs, Abraham, Isaac and Jacob, this view of our Lord's mission certifies that promises were made to them, and establishes the reliability of the record.

Now the object of that choice is plainly stated in the reiterated promise which runs like a golden thread throughout the whole Divine charter to the race — "*In thee and in thy seed shall all nations of the earth be blessed.*" To this end the race was promised power, wealth, leadership, and thenceforward was rigorously trained in the qualities which would be of service to humanity — in the love of freedom, justice, mercy and truth.

The selection, development and training of Israel is certainly depicted as the serious and deliberate work of God. The Old Testament is solely concerned with that race, other nations and races being depicted only as they in some way come within the orbit of Israel. Yet it is widely held today that God abandoned His plan of using a special race and is now only concerned with using individuals of every race, both separately or collectively as a Church. Thank God, His love and mercy does indeed extend to all people under heaven. Men and women of many nations have been given an honored share in His service. The Church has done noble work and has made a mighty and indispensable contribution toward the preparation for the New Order, which indeed is nothing else than the Kingdom of God on earth for which she constantly prays — "Thy Kingdom come: Thy will be done on earth as it is in heaven." Nevertheless, neither individual nor Church can perform all the work which the service of humanity requires. It is surprising that theological leaders have not recognized this plain and simple fact. In both national and international affairs there are matters in which only the State, the organized nation, can effectively act. Thus in the process of the abolition of slavery, noble individuals — Clarkson, Wilberforce and Buxton in England, Lloyd Garrison, Whittier, Mrs. Stowe in the United States — aroused the conscience of the nation; the Church organized appeals and subscribed funds; yet slavery would have been with us today if the State had not taken action and abolished slavery by law. Today the State alone has the power to make war upon the aggressors who are attempting to enslave the world. Therefore in God's service the State is necessary to do the work which cannot be done by the individual or the Church.

But all this is just what we have seen being performed by the Anglo-Saxon race. Consequently there are many thousands of people today, sane, thinking people, who believe that the Almighty never abandoned His plan of using a chosen race, and decidedly never forswore Himself by making promises to one race and fulfilling

them to another, and who therefore believe that the English-speaking race and its kin is no other than Israel transformed as though risen from the dead. The reader ought to hope that this is true. *For in this fact lies the key which will release our democracies from their present difficulties and open the gate of the new age.*

The story of Israel is the most melancholy of all records if it ends with the extinction of eleven-twelfths of its parts and the miserable survival of a remnant persecuted to this hour. The story of Israel is the most magnificent epic, grander than the greatest ever moulded by the lips of poets, if, after going down into seeming death on the east of the Mediterranean, it arose in the Western Isles, weak at first like the crescent moon but gathering strength until it culminates in the greatest and most gracious race the world has ever seen. Which view most glorifies God, the supreme Poet, the supreme Doer? Which view gives most assurance of His love, mercy and unchanging faithfulness? Which view gives most hope and confidence now in the gloom and the storm? Which view gives most rational assurance of the real attainability of the New Order? Let God be true, though every man a liar.

"God is not a man that He should lie; neither the son of man that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" "For the gifts and calling of God are without repentance."

Some day, in that New World that is to be, this gorgeous epic will have justice done to it. The glory of Poetry and the pomp of Music will do honor to it. Meanwhile, since it is still too little known by the very race which is the hero and chief actor in it, let us recall the steps of its progress and assure ourselves of its veritable truth.

The story opens in the 12th Chapter of Genesis, but we must first glance at the setting and the preceding events briefly sketched — as in an introduction — in the first eleven chapters. These depict the creation of man in the image of God and after the likeness of his Creator, and thence the possibility of loving communion with his Maker. This communion is rudely broken, and the image is defaced, the Godlike qualities corrupted, by man's fall into sin through the temptation and deceit of Satan. This event though remote is neither myth nor a matter of mere theological doctrine. *It determined the trend of human history throughout all time. It alone is the cause of the present world agony.* Let us see what it meant.

The fall of man was an act of rebellion against God. Arising from unbelief in what God has said — the act of the mind, it had its effect in disobedience — the act of the will. Since this resulted from believing the lie of the devil, and obeying his command, the action was in fact a transference of allegiance from God to Satan. As a consequence, humanity soon fell into idolatry, actually the worship of Satan, though under various names and disguises, while the negation of God was soon translated into a negation of His nature of love, justice and mercy, and the pursuit of every abomination of lust and cruelty.

The time has gone by when the reason can tolerate a supercilious doubt of these things. What is happening on this globe today demonstrates the power of the devil; and the wild wilfulness and astounding excess of wickedness proves the fact of human sin. For humanity is not merely ignorant and misled and adrift from God. It is capable of such astonishing evil that to call its vice bestial and its cruelty tigerish is to do unspeakable injustice to the brutes. There must be a deep-seated and morally gigantic cause for the horrors loosed upon the world through wicked men today — horrors, nevertheless, which stalk the pages of all history though not on such a worldwide scale. The record in Genesis is the only adequate explanation.

It was the problem, then, of the Creator to bring back and re-establish man in all that had been lost. For He can never be defeated — the last foothold for the soul of man would be gone if this could be. But this must be victoriously achieved without violating that law of free will by which man was constituted a human being. Man made one choice in the garden, exercising to the full his God-given faculty of free will. He must so learn by many experiences *that he will ultimately make another choice, equally of his own free will.* He must eventually learn to say with the unfaithful but repentant Guinevere:

"It was my duty to have loved the highest;
It surely was my profit had I known;
It would have been my pleasure had I seen."

So the Bible is the story of how the Almighty sets Himself to win back His prodigal son. He has one supreme means and resource. He, in the person of the Eternal Son, will seek the prodigal Himself. This is the central point of the Christian faith, the faith still of the English-speaking peoples. We celebrate the Incarnation at Christmas. We sing

in our Christmas carols the mighty fact of God becoming man for our salvation. We acknowledge in our creeds that for us men and our salvation Christ "came down from heaven and was made man. . . ." And so quick was the forgiveness of outraged Love that while the blush of guilt was still on the brows of Adam and Eve, the Lord God gave the promise of the Deliverer. The coming of the Son of God was to be the central point of all history. The Cross of Christ is the supreme means of the complete restoration of all things.

But the coming of the Deliverer must be prepared for; His salvation must have messengers, His teachings must be interpreted in actual life; His will must be done, if only in sampler-fashion, in all spheres of life, national and international as well as individual life, in order that all men may see what God in Christ can do, and be led to yearn for that good life of peace, tranquillity and joy in place of the dark horrors which sin has wrought.

It would be a long and difficult task. Man would have to explore every avenue of self-determination, to experiment with every possible variety of government, of running his life without God, to taste and test every means of self-gratification, before he would be convinced that all his works and ways had but the one end — Death. It is the best hope of this generation that the end of the dismal experiment has been reached, that humanity knows now that it needs God; that the prodigal amid the ruin of his world is beginning to say in his heart, "I will arise and go to my Father. . . ."

Meanwhile this preparation and demonstration must be done by men. Therefore in the 12th chapter of Genesis we find that God begins to select a portion of humanity for this purpose. The rejected King, exiled from His dominions, begins to form a party within the rebel State which shall serve Him in ultimately winning back the whole Kingdom. Consequently we should expect to find a process reversing the effects of the Fall. And this is precisely what is put in movement. There will be training in faith and obedience. There will be an inexorable demand for loyalty to God, a positive inhibition of any sort of idolatry. And in the race which is destined for the leadership of the world there will be training, hard and age-long training in the qualities which had now become a strange language to unhappy man — the qualities of justice, love of freedom, of mercy and

love of truth. The chosen race must be trained in these virtues until they become indelibly fixed, to become the permanent and easily recognized characteristics and lineaments of all sections of the race wherever and under whatever circumstances they may in future be found.

* * *

The great epic of the world opens with a simple pastoral scene. Abraham had been transplanted from the corrupting and idolatrous environment of his birth, the great city of Ur, whose idolatrous temple has recently been excavated, and now talked with God on the clean wind-swept uplands of his new home.

Exactly so does the modern hybridist begin to originate a distinct variety: placing the foundation stock in a special environment. Abraham and his race were to be trained in faith. . . . Therefore under the glittering canopy of the Eastern night, or resting in the sun-drenched noontide, Abraham was given great and mighty promises.

"I will make of thee a great nation . . . and I will bless thee . . . and make thy name great . . . and thou shalt be a blessing . . . and I will bless them that bless thee . . . and curse him that curseth thee . . . and in thee shall all families of the earth be blessed" (Gen. 12: 2-3.) "Look now toward heaven, and tell the stars if thou be able to number them; so shall thy seed be." (Gen. 15: 5.) "A father of many nations have I made thee . . . kings shall come out of thee . . . [Sarah] shall be a mother of nations, kings of people shall be of her." (Gen. 17: 6 and 16.)

All these promises and many more have now been fulfilled. But to Abraham they were yet future and dependent upon one solitary link that was missing, for Abraham and Sarah had no son. Here was the training and the victory of faith. For twenty-five years that faith was tried until all natural hope died. . . . It was then that the child of promise was born, and laughter sprang from death at the creative word of the Most High.

A great step had been gained, faith had been demonstrated, but obedience must be likewise. The story is in the 22nd chapter. Abraham triumphantly passed the searching test, and received a royal reward — blessing piled on blessing to his posterity as multitudinous as the stars and the sand, a posterity which should possess the gate of his enemies, and again the promise that justifies all and is a sign that the whole epic is designed for the good of all humanity — "in thy seed shall all na-

tions of the earth be blessed, because thou hast obeyed my voice." (Gen. 22: 18.) Abraham has abundantly proved his worthiness to be the father of the chosen and selected race.

Truth-telling next received attention. It is not a common virtue. Both Abraham and Isaac were lacking at times. But lying and deceit were severely punished in every instance, and by the time Jacob had been dealt by his own sons the full measure of deceit which he had meted out the chosen race was on the way to learning the value of truth.

So they pass before us, that chosen family. Selection, rejection, training are related in graphic detail. This is not a history of the ancient world, and we miss the whole point of the inspired record if we complain with the infidel that it is not. For something far greater is recorded — the development of a special race. We hear today of attempts to originate a race of "Herrenvölk" — lords of mankind. It is a base and futile attempt to imitate a noble reality. It is no mere chance that the promoters of such a spurious rival scheme are also the avowed and deadly enemies of the race ordained by the Almighty for the world's blessing and uplift.

Yet to maintain — as the most disinterested and charitable minds of our race are mistakenly doing — that there is no such thing as a specially selected race, is to go flat in the face of this record. It is a record that would be recognized as complete and authentic by any stock-breeder; it even contains a story of actual stock-breeding (Gen. 30-37 ff.), a miniature key-picture to furnish the clue to the larger canvas. So we find all the well-tried practices — choice of a favorable foundation stock in Abraham and Sarah, choice of suitable environment, rigid selection; Isaac chosen and not Ishmael, Jacob chosen and not Esau; and, since the subjects of the task are intelligent beings, always rigorous training. Then in the fourth generation we have precisely the happy experience of many hybridists. One rich and single specimen emerged: Joseph! In purity, spiritual fineness, truth-telling, generosity, courage, Joseph was the forerunner of the finest characters of the race, and they have not been few.

But it was to be long before all or even a majority of the selected race showed these characters truly fixed; thus the process continued.

The second act of this drama opened with a scene of tragedy. The sons of those princely ancestors were sitting in the dust of oppressive servitude. Did their Egyptian taskmasters know

of those divine promises made to their fathers? If so, their laughter must have been loud and long. Did Israel remember? Many times they must have wondered why they should now be engulfed in such bitter degradation if they were God's appointed race. Only a soul here and there could guess this was the precise reason for their suffering. Their kinsman Esau, the bold hunter, had been rejected from the chosen line — and he had been granted a homeland already. There his race raised their roof-trees and planted their orchards and vineyards in prosperous peace — while the chosen Jacob's race made bricks in Egypt.

Whom God selects for service He honors with a hard schooling. The chosen race is never a pampered favorite. The chosen race is to lead the world in freedom, justice and mercy. Then it must learn the bitterness of oppression. So the iron pressed deeper and deeper into the soul until the experience was permanently engraved upon the racial memory; thus their sons in a later time lived to the battle-cry: "Die, or live free."

Only the watchful Lord of His people could know when the process was complete, but at the end He moved swiftly and imperiously for the deliverance of His own. By miracle after miracle Jehovah broke the shackles of His people. When God made bare His arm to save His beloved it moved through a wider sweep than the orbit of natural laws which govern this little globe. And as He challenged the tyrant He gave the true definition and end of freedom which we as a people must now recall and make our own: "Let my people go that they may serve me." (Ex. 8: 1.) Freedom without service entails with deadly certainty a worse bondage than servitude.

The final judgment fell which broke the resistance even of Pharaoh, and emancipated Israel began their march out of the house of bondage toward their own land of promise. The way divinely commanded lay through the desert hills and steep ramparts which separated the green valley of the Nile from the Red Sea. It was while they were winding their way through these rocky defiles that the word began to run forward through the host from the rear that Pharaoh was pursuing them with chariots and horsemen. Trapped, helpless, guessing too well the redoubled fury of the outwitted despot, the unarmed people had no human hope of escape. On either side frowned the desert battlements, behind hastened the

avenging army, in front lapped the waves of the sea. Even Moses, after speaking words of cheer to his terrified followers, seems to have gone aside with panic in his heart to seek his God. With tonic sternness came the answer:

"Wherefore criest thou unto Me? Speak unto the children of Israel that they go forward."

Then, marvelously, as the awful cloud moved back to protect Israel's rear, the waves receded before the gaze, as the watchdog retreats before his master's friends. Farther and farther stretched that strange smooth road, and with awed rejoicing Israel marched forward to safety.

"By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do were drowned."

Jehovah had borne Israel on eagles' wings and brought them unto Himself. It was the supreme evidence, to be cited ever after, of God's almighty power. Again and again the Psalms resound with the echo of the terrible things that He did by the Red Sea. Let us mark it well, for the days are coming when Israel will be delivered by a mightier miracle! Let us look to the fortifying of our faith for that ordeal and for that deliverance. For then, at last, the whole earth shall learn Who is the true God when He saves His people to lead them into His own New Order.

Free and safe, Israel now became organized into a nation as it gathered before the presence of the Ever-living and received His law. This law was as practical a document as the later Magna Carta, yet its principles were designed to frame nothing less than the Kingdom of God. It was neither too visionary and ideal to serve the needs of the still undisciplined human mind, nor so confined to that age as not to have an even greater application to the age which is still future to us. For our Lord's assurance still stands — "one jot or one tittle shall in no wise pass from the law till all be fulfilled." (Matt. 5: 18.) The great constitutional and economic principles of the law are yet to be fulfilled, giving to that still unrealized member of Mr. Roosevelt's "four freedoms" — freedom from want — a great and satisfying fulfillment.

What we must note now are those roots of freedom, justice, mercy and truth of which we have seen the expanding seed, and which were yet to develop into a noble tree which the world has long had in view without many recognizing either its divine origin or its beneficent meaning.

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First we see the spirit of mercy pervading the whole code. For immediately after the Index is given, the Ten Commandments, the statutes begin to protect the essential rights of the poorest — the bond-servants. They must never be so treated as to incur ignominy, for they too are of the Race. They are to be humanely treated and liberally rewarded at the close of the period of service. The fatherless, the widow and the stranger are under the special care of the Lord, let every man beware how they are treated. The baby bird fallen from its nest must be replaced; the ox, even though it belong to an enemy, that has fallen beneath its burden, must be given help. No fruit-trees belonging to a besieged city may be cut down.

Then the strong spinal column of a nation: *justice*, or *righteousness* as it is often rendered, is likewise prescribed in detail. All cases must be tried in the full light of day in the presence of the city fathers, or the elders, the ministers of religion — the priests or Levites — and the public. By these every cause must be judged. Arbitrary action was forbidden even to the monarch. In accordance with primitive times justice was frequently administered by retaliation, but it must never be in excess of the injury. The death penalty was prescribed for certain offenses against the ecclesiastical as well as the secular law because, as we have just seen, this is God's Kingdom and the spiritual offense is an offense against the King.

The law of evidence was carefully laid down: Out of the mouths of two or more witnesses must the truth be established. This indicates two facts of radical importance. One is that the nation must have been truth-telling, or the evidence of witnesses would be worthless — as it is well known to be today wherever there exists no moral feeling for truth. The second fact is that no provision is made for judicial torture to extract evidence. This fact alone lifts the Divine Law of Israel far above the highest known Gentile Law, Roman Law, which used as a regular process of trial the torture both of principals and witnesses even to whole households of wretched slaves. This abomination was never recognized by Israel Law.

Civil liberty was thus amply protected. National freedom from aggression was guarded by the principle of universal training of the manpower of the nation from the age of twenty, while the exemption clauses left ample liberty to refuse any part in using the national host for the ruler's personal ambition.

It should be better recognized than

it is that the Israel Law of Liberty formed the first free nation in history, though islanded amid the universal despotisms then existing. A thousand years before the city republics of Greece, a thousand years before Plato wrote his "Republic," or Aristotle his "Politics," the Divine Law given to Israel was training a race that would forever be free.

If we remember that Israel at no time fully obeyed the law and only dimly caught a view of its marvelous meaning; if we remember the immense power of gravitation exerted by the customs and practices of surrounding nations to draw Israel's heart from her invisible King, the results nevertheless are amazing. All Israel's history demonstrates the power of that law despite all backslidings. The serfs of Egypt became a bold, headstrong people, ready to follow a beloved leader like Gideon or David, yet quick to resent any encroachment upon their liberties. Israel's debt to David was incalculable. His prowess had freed them from the power of the Philistines. His peace had made them enormously prosperous. His reign of forty years laid the foundations for the golden age of King Solomon. David had found Israel a divided and impoverished people; Solomon left them a mighty, wealthy and famous nation. Yet when Solomon's son, the foolish Rehoboam, came to the throne, and by an illegal decree (since it was against the advice of the Council of the Elders) imposed heavier taxation, all the popularity of the Davidic House vanished. Hear the shouts — shouts which have had their echoes since — "What portion have we in David? To your tents, O Israel! Now see to thine own house, David!" So we read, "And Israel rebelled against the house of David unto this day." (I Kings 12: 16.)

Thus out of a sense of inherent freedom which would tolerate no taxation without consent of the governed, the race divided into two streams: one thenceforth known as the house of Israel (or briefly, Israel) comprising the major number of the tribes; the remainder being called the house of Judah, to which however Benjamin was joined. The separation was as complete politically as that which now exists between Britain and the United States, yet it is one of the absurdities of historical and prophetic discussion that the two are perpetually confused, and that both branches of the race and even their remote patriarchs are indiscriminately called Jews!

After this secession, while the house

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of David still reigned over Judah, a succession of kings ruled in brief dynasties over Israel. Although for great and beneficent ends — at that time far in the future — the division had been decreed by the Almighty, the inauguration of the northern kingdom of Israel was signalized by the institution of idolatry, and thenceforth Israel departed ever further from the Lord and His Law. Yet even in this decadent period we find the influence of the Law of Liberty, still powerful. It is on two principles of the Law that the plot turns in the story of Naboth's vineyard.

The story is told in I Kings 21 and so definitely indicates the supremacy of the Law, even in the flagitious defiance of it, that it is worth deep consideration, for in still later history amid scenes far removed from the land of Canaan the traditions and principles enshrined in it are cherished as the bulwarks of freedom.

Ahab, a worthless character who married the daughter of the heathen despot of Zidon, wished to extend his palace grounds by purchasing the neighboring vineyard of Naboth. But according to the ancient law, a cornerstone of economic freedom, no man could alienate his patrimony and thus disinherit and disfranchise his children (Lev. 25: 23). Consequently Naboth refused to sell (v. 3). Ahab's wife, Jezebel, cared nothing for a free constitution and undertook to secure the coveted ground; yet even she must proceed by constitutional means, though she corrupts them. She cannot, as in a despotism, send officers of the palace to liquidate the offender, but must bring some charge against Naboth in due order before a court and produce the required witnesses. The charge trumped up was that Naboth had blasphemed God and the king, which involved the death penalty. To their eternal infamy the elders, or judges, lent themselves to the royal plot; false witnesses, too, were found, and the miserable caricature of justice was carried through to the fatal end. Naboth was judged guilty of the charge and slain, and Ahab seized his possession.

Such a story has been repeated in later times when the law was weak in its sway over a corrupt generation, nevertheless it indicates the immense moral advance over the despotic order which Israel through its God-given Law had attained. Procedure by law was still enforced amid the most degrading corruption.

But though the secular side of the Divine Law given through Moses was

retained by Israel (if only for the manifest service it contributed to their liberty) the spiritual side of the Law was repeatedly transgressed. Israel had not learned, it has not fully learned yet, that secular freedom is derived from that freedom of the soul which is found in the service of God. Consequently the story of Israel is the story of the struggle of the Almighty for the heart of His people. Times without number Israel fell, wallowing in the filth of idolatry. The Lord had designed that Israel should be a shining light in the dark world, exhibiting the happiness of a people whose God is the Lord. But the pull of the world was too strong. Israel failed God. The long story is dramatic with clash of arms, the deeds of heroes, the ecstasies and the denunciations of prophets, but the inevitable dénouement drew on. Long before, the Law had prescribed the penalty of exile for the treasonable sin of idolatry. After every effort to reclaim the prodigal had failed the sentence went into effect. The ten-tribed house of Israel was deported by the kings of Assyria to the land of the Medes and the region of the Caspian Sea. With these exiles went a large number of the tribe of Judah. There the curtain of history falls upon them. They never returned. They never became absorbed among the Jews. Scripture declares it and Josephus, the historian of the Jews, declares it. The Book of Ezra plainly says who returned when the later Jewish captivity returned; Israel was not with it. Josephus distinctly states, ". . . wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude." The ten tribes had moved on from beyond the Euphrates, but this does not impeach Josephus' competency to know that at least they had not rejoined his people the Jews.

What became of this greater section of Israel? We have heard them called the "Ten Lost Tribes" and many have been the speculations as to whether they still exist, and if so, where. It is here that the evidence of promise and prophecy is available as definite marks of identification by which to trace and recognize the exiles. It is as legitimate and logical to apply this method to a lost people as it is to a lost child. If, for instance, the promise of God, Who cannot lie, has stated, "I will make of thee a great nation," it is foolish to look among the small nations and obscure tribes for the house of Israel. Yet this is what has actually been done by more

than one student, and if some traces of custom and language are found in some remote tribes, the Christian community feels quite a benevolent interest in the discovery. But while some small sections of Israel can undoubtedly be found in many places since the sentence was pronounced ("I will sift the house of Israel among all nations" — Amos 9: 9) nevertheless we must find the great body of Israel by finding the great nation which bears all the foretold lineaments and characteristics.

Meanwhile we may note that a removal from Palestine to another homeland was foretold centuries before the exile. This is clear from the words of the Most High to King David:

"I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time I commanded judges to be over My people Israel. . . ." (II Sam. 7: 10 & 11.)

It will be recalled that the judges of Israel (see the Book of Judges) were raised up first of all to expel the various invaders of Israel. This is the history of Gideon, Deborah, Jephthah and Samson. It is therefore obvious that invasion was the affliction which should not be the lot of Israel in the "appointed place."

Again the prophet Isaiah has much to say about islands in association with Israel. Thus we read, "Keep silence before Me, O islands, and let the people renew their strength." (Isa. 41: 1.) "The isles shall wait for His law." (ch. 42: 4.) "Let them give glory unto the Lord, and declare His praise in the islands." (v. 12.) And again, "The isles shall wait upon Me, and on mine arm shall they trust." (ch. 51: 5.) Moreover these are not islands near to Palestine, as the isles of Greece. They are at the "*end of the earth*." "Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles and the inhabitants thereof." (Isa. 42: 10.) And again, "Glorify ye the Lord . . . in the isles of the sea: From the *uttermost part of the earth* have we heard songs even glory to the righteous." (ch. 24: 16.) Thus the chosen servant race, as we have seen, has its homeland in the British Isles, which are the uttermost part of the Asia-Europe earth. And whether they have ever been invaded since the tribes gathered there let Philip of Spain, Napoleon and Hitler say.

Jesus Christ Is a National Question

THE FEARFUL FACT which somehow we must realize — for it is part of this judgment that has fallen upon our people — is the fact that thus far we have rejected Jesus Christ.

In all his offices we have voted against Him.

Jesus Christ is a prophet: We will not have His foretellings as part of our outlook on the future; we will not make it a part of our general informative plan of education that our people should even know what Jesus foretold. What He has said regarding the future is simply of no account amongst us. No one reckons on it. And yet of all people we are the most insistent on demanding to know what is going to happen.

Jesus Christ is a philosopher. Every reader of the Memoirs of the Lord, the four Gospels, is aware that a philosophy of life interweaves itself with the special personal Gospel pertaining to the Lord himself. It was not a "pep" philosophy which Jesus uttered, not the efforts of a Plato or a Seneca to reduce the experiences of life to formula or law. Jesus gave us glints of the basic principle of life and plain directions how to link ourselves with it by means of personal attitude and conduct. All that this frustrated and disillusioned generation unconsciously lacks is to be found in Jesus. Yet who calls Him Master today in the sense that Stalin is master, or Roosevelt? In the conscious fealty of the American people today it is quite possible that as a master of national life Roosevelt would win over Jesus Christ in a popularity voting contest.

Jesus Christ is a law-giver: In times of stress our people show ability and willingness to bow themselves under the yoke of the most stringent law to overcome a great difficulty. We recognize the need of doing this, as long as it is not Jesus' law. We instantly reject the notion that any such subordination to Jesus' law is necessary or desirable — we often add, or possible. And yet we know beforehand that all our human laws will falsify their promises. We know beforehand that all our national programs will fall short of their intended good. We publicly say, in the utter collapse of our wisdom, if this scheme does not work we will try something else. All this, while the world lacks a single instance of failure on the part of Jesus' law which we reject. He came to

Once again we publish this most significant article at the request of many readers of DESTINY.—ED.

bring the moral, economic and spiritual law of God into human affairs again. We have built Him churches; we indite hymns to His praise; we quarrel about the interpretation of some of His words; we have erected a whole ecclesiastical world for Him to occupy — with the understanding that He must not trespass in the world which we value more highly. Into none of our executive sessions may He come.

Jesus Christ is the Redeemer. Men are willing to be saved, but they do not want to be redeemed. Anyone who will halt and neutralize the evil consequences of our course, is very welcome; we will exalt him to the highest honor within our gift. But to redeem us, to lift us out of that evil course into a righteous one, not only rescue us but also regenerate us — no, we don't want that. We need a physician, that we admit, but we do not wish him to change our course, we want him to patch us up so that we can return to our revels. If we may pray to Jesus, and if He will graciously counteract the effects of our mistakes, that will be very pleasant; but if He insists on taking our old nature and making us over anew so that we shall not desire the things that now comprise our life — no, we will not have that. In this, the greatest of His offices, our rejection of Him is more absolute than in any other. For it matters little what Jesus may be as Prophet, Philosopher, Law-Giver — if we will not have Him as Redeemer, we will not have Him at all.

It was never Christ's intention that we should live His type of life in this present world; it was His intention that by living His type of life we should introduce a new world in which His type of life will be natural. Christ's life cannot be lived in harmony with this world, but it can be lived so that *this world will give way to one we have been praying for* whenever we use the prayer Jesus taught us. We pray "Thy kingdom come; Thy will be done on earth" — for it is *on earth* the new world is to come. Christ's world is to *shove this present world off the earth* and occupy its place. Yet we reject the new world; we prefer this jungle world, this dog-eat-

dog world, this every-man-for-himself world of poverty and crime and utter confusion.

The total rejection of Jesus Christ nationally is one of the most terrible facts of our times. It is not that we omit to say: "Lord, Lord"; but we omit to do the things He says. And we shall continue to do that nationally *until we cease to do it individually*. When Jesus saw Himself nationally rejected He turned to individuals and said, "Come you to me; be seedlings of the Kingdom," and such as received Him, he endued with life; because He had redeemed them. He regenerated them and saw in them the beginnings of His Kingdom.

This bears heavily on those of us who claim to be of Israel. He said it was to us He was sent and through us to the nations. We have accepted His name and we have transmitted that to the nations, but what else? We transmitted all that we accepted — for it is an unvarying rule, not that a man cannot transmit more of Christ than he has; but that he will transmit all of Christ that he has. We may measure how little we have of Christ, nationally, by what we have transmitted. We do acknowledge God. We do acknowledge Christ. But to make Him the lord and ruler of life — we have not done that yet, *and Israel must yet do it*. Otherwise there remains that judgment on those who say "Lord, Lord" and "do not."

It is a great pity that the sight of those printed words "Jesus Christ" induces the American mind to think that something esoterically religious is being spoken of. A terrible twist was given our mind when it was turned in that way. *From now on Jesus Christ is a national question*. He is not a matter of theology or doctrine or church or religion. He is challenger and judge of the United States of America . . . and first of us who know ourselves to be of Israel, to whom the Lord Christ was "sent." Let Israel be known to this land, not merely as proponents of the identity of the Ten Tribes, but as the visible human earthly kingdom of Jesus Christ.

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David Accepted the Promise

By THOMAS W. PLANT

THE tenth verse of the seventh chapter of the 2nd Book of Samuel was one of the best known and most frequently quoted texts in the early days of our researches into Old Testament prophecy:

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time."

Our writers and speakers have vied with each other in expounding this text, and have been careful to point out that, as Israel was then in Palestine, this is obviously a promise of the gift of another "place of their own" which they would hold securely and permanently.

It forms part of the inspired message spoken by the prophet Nathan to David as related in the first seventeen verses of this seventh chapter. That the message was divinely inspired is claimed more than once, with the full knowledge of the real significance of such a claim. Coupled with this promise of a future land-residence is the additional promise of the unbreakable continuity of the succession of the Davidic Line of Kings — *then just commencing!*

A Lesson in Pronouns

It is interesting to note the more correct use of the personal pronouns in the passage under discussion, noticeable when we compare translations.

These verses should not be read quickly, we should endeavor to "place" the personages in the narrative, and fit them correctly into national history.

Nathan is speaking to David about Solomon and his successors, concerning events which were to happen long after the time of Zedekiah, who was the last king to reign in Jerusalem.

The Controller of these "for ever" events is Jehovah — the God of My People Israel. I have selected Moffatt's translation for quotation, he has not only used the correct pronouns, but the words of the narrative are so plain that they cannot be misunderstood — they read as though they are intended to mean what they say. Note, Moffatt has put verse 13 in parenthesis, it is a paragraph specially referring to Solomon, and reads as if additional to the rest of the prophecy.

II Samuel 7: 12-16 (Moffatt):

"When all your days are done and you sleep with your fathers, I will raise your offspring, born of your body, and establish their dynasty. [Your son shall build a temple for my name, and I will establish his royal throne for all time.] To them will I be a father, to me they shall be sons; when they go astray, I will punish them as men are punished, with the stripes of the Sons of Adam; but I will not withdraw my kindness from them, as I withdrew it from him who was before you. Your house and your Kingdom shall stand secure before me for all time, for all time shall your throne be established."

Note the twice repeated emphasis of the "all time" period in this verse; it means from then, until now, and afterwards; therefore it is essential that we trace this promised unbreakable continuity of the Davidic Dynasty.

As this promise to David refers to Solomon as the successor-designate of David, let us quote from Proverbs 25: 2, first by Moffatt: "Mystery is God's glory"; which Ferrar Fenton renders, "'Tis the honour of God to conceal an event."

A Hint of Concealment

This shall be the introduction to the telling of an interesting personal discovery made while comparing several translations of verse 16. II Samuel 7: 16, A. V.: "And thine house and thy Kingdom shall be established for ever before thee: thy throne shall be established for ever."

Thomson's translation of The Septuagint: ¹ "His house and his Kingdom

¹ The Septuagint is the Greek translation of the original Hebrew text, made in Egypt by "The Seventy," nearly 300 years b.c. It was made to enable Jews, living outside Palestine, to read their Scriptures in the current Greek language of their time, their knowledge of their own Hebrew being somewhat rusty owing to disuse. "It was out of this version that our Saviour was taught when a child (He lived for some years in Egypt, T.W.P.) and out of which He read in the Synagogue the things concerning Himself (Luke 4: 18, 19). When He closed the book and said, 'This day is this Scripture fulfilled in your ears,' and from which the Apostles also commonly quoted; the book whose history dates back nearly three centuries before our Saviour's advent, and was in common use in the Christian Church for 1,000 years, and whose earliest manuscript is some 500 years earlier than that of the oldest Hebrew manuscript." (Quotation from page XI of the "Editor's Preface to the first edition" of Thomson's Translation.)

shall be established for ever before me and his throne shall be raised up again for ever." As I am writing I have before me eight translations of this sixteenth verse, and seven of them conclude with "thy throne shall be established for ever," with very slight variations of wording. Thomson's translation alone ends with the arresting phrase — "his throne shall be raised up again for ever." We have here the perfect example of how God "conceals an event," by overruling the words selected by the translators of the Bible during 2,000 years!

Note how God also selected the time and the place for this remarkable alternative translation! It was not made in Britain, where the Davidic Monarchy was reigning, but in Manasseh-Israel, and by the first Secretary of the U. S. A., whose hobby was reading the Scriptures in the Greek and translating them *for the first time* into English some 2,000 years after their translation from the original Hebrew into Greek!

"Raised up again!"

These words enshrine a divine hint that David's promised everlasting Monarchy would suffer an eclipse — as it did in 586 b.c., when Zedekiah was taken to Babylon, there to die in exile after seeing all his sons executed.

II Kings 25: 7, "And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon." Thus ended the Davidic Line of Kings in Palestine, leaving the many prophecies of continuity, even to the end of the latter days unfulfilled.²

So where has the Davidic Dynasty, in these latter days, entered on the final stages of its being "raised up again," to reach its foretold consummation when it is re-established in Jerusalem, when that city becomes the Religious Metropolis of the World? ³

The Twelve Tribes of Israel will then appoint themselves one head to rule over re-united Israel and Judah, that the Scriptures may be fulfilled.

² Jeremiah 30: 9 & 33: 23-26; Ezekiel 34: 23 & 37: 24; Hosea 3: 5; Amos 9: 11; Zechariah 12: 8-10.

³ Isaiah 2: 2-5; Micah 4: 2-5.

I therefore bring into its well-deserved publicity this American variation of translation—"raised up again"—in this recording of the founding of David's Royal Line.

The Great Acceptance

David's interview with Nathan, with its three promises in verses 10, 12, and 13–16, is now over. The preliminary conversation between King and Prophet is given in verses 1 to 3, but David's intention and Nathan's approval are abruptly altered in verses 4 and 5.

The definite claim is now made by Nathan that overnight he had been made the recipient of an Inspired message for David.

In verse 18 the King leaves the Prophet and enters The Tabernacle—alone!

The record of what follows obviously must have been supplied by David himself. It is almost too personal and sacred to be read without emotion. It is the perfect example of being "in tune with the Infinite." David realized the full significance of the message, and reverently and humbly accepted it.

We will read from Moffatt's translation for comparison with the Authorized Version of II Samuel 7: 18–30:

18. Then King David went in and sat down before the Eternal, saying: "Who am I, O Lord Eternal, and what is my house, that Thou hast brought me thus far, Lord Eternal?

19. "And Thou hast reckoned this a small favour! Thou hast gone on to speak of Thy servant's house for ages to come, and shown me a long line of generations.

20. "What more need David say to Thee? Thou knowest Thy servant;

21. "Thou hast promised to glorify Thy servant, and from Thine own heart hast Thou acted in letting Thy servant see all this great future.

22. "Great Thou art, O Lord Eternal, for there is none like Thee, there is no God save Thee, that we have ever heard of.

23. "And what other nation on earth is like Thy people Israel? And what nation did a god go and redeem to be a people for himself, to win a name for himself, by doing great and terrible exploits on their behalf, by driving out a people and their gods before his own people?

24. "Yet thou hast established Thy people Israel to be Thine own people for ever; and Thou, O Eternal, hast become their God.

25. "Now, O Lord Eternal, confirm for ever Thy promise to Thy servant and his house, and do as Thou hast said,

26. "That thy renown may be great for ever, when men say: 'The Lord of Hosts is God over Israel,' the family of Thy servant David, being established before Thee.

27. "O Lord of Hosts, God of Israel, Thy servant has ventured

¹ Amos 9: 11; Acts 15: 16.

28. "To offer this prayer to Thee because Thou hast revealed to Thy servant that Thou wilt build him up a family.

29. "Lord Eternal, Thou art God, Thy words are true; and Thou hast made this kind promise to Thy servant!

30. "May it please Thee to bless the family of Thy servant, that it may continue in Thy presence always! For Thou hast said the word, O Eternal. May the family of Thy servant be blessed for ever with Thy blessing!"

David in The Tabernacle!

The opening words in verse 18 call for special notice. Here, then, is a footnote from "The Century Bible":

"David . . . went in and sat before the Lord," namely, in the tent in which The Ark was housed in the city, or rather citadel, of David (6: 12, 17). The attitude of devotion which he assumed is not mentioned elsewhere in the Old Testament. It probably consisted of 'raising his head and body, and sinking backward upon his heels,' which is one of the prescribed attitudes of Mohammedan worship. (See *Hughes Dictionary of Islam*, 467, with illustrations.)

The more one reads and considers the details of this unique description of David in the tabernacle, the more vividly one realizes the intentional literalness of both the promise and the acceptance.

A friend has described this occasion as "none other than David's most privileged private audience with the Most High God."

The last two verses of the narrative deserve particular notice. II Samuel 7: 28, 29 (Ferrar Fenton):

"For You, Ever-Living Lord, are the God, and Your promises will become true, and also this good promise to Your servant. Therefore You have begun to bless the family of Your servants, that it may exist for ever before You; — for You, Ever-Living Lord, have promised, and with Your blessing have blessed the family of Your servant for ever."

Verses 27 to 29 (Thomson's Septuagint):

"O Lord Almighty, O God of Israel, thou hast made a revelation to thy servant, saying, I am to build a house for thee; therefore thy servant hath found this disposition of his heart to make this prayer to thee. And now, O Lord, my Lord, Thou art God, and thy words will be true, and thou hast spoken these good things respecting thy servant, now then begin and bless the house of thy servant, that it may continue for ever before thee. Since thou, O Lord, my Lord, has spoken, therefore with thy blessing, let the house of thy servant be blessed, that it may continue for ever."

The Test of Inspiration

David did not spiritualize this prediction-blessing, it was very real and literal to him, and he accepted it with-

out reservation. Was David justified in his act of faith? How can it be proven that Nathan's message was, in very truth, the Word of the Lord? "And it came to pass that night, that the word of the Lord came unto Nathan."

Two Important Notes

Here are the notes on verses 1 and 4 of chapter 7 in *The Companion Bible*. Note on verse 1: "This chapter takes its place with Genesis 15. It is the unconditional Covenant with David, to give him the *Throne*: as that was with Abraham, to give him the *Land*." Note on verse 4: "'That night.' After these words all the MSS have a hiatus, marking a solemn pause, and pointing back to the corresponding night of Genesis 15: 12–17, thus connecting the two great unconditional Covenants."

These two notes give the requisite solemnity to these two occasions and justify the faith of both Abraham and David, but in the face of present-day Higher Criticism and Modernism we require some acid test to prove its claimed inspiration.

This is how the critics deal with this chapter in this abbreviated quotation from the footnote in *The Century Bible*:

"This chapter forms a literary unit by itself. Its general style connects it with the literary products of the Deuteronomic school, and its contents suggest a date in the latter part of the reign of Josiah, or the period immediately succeeding, *circa* 610–600 B.C., while the dynasty of David was still upon the throne (see Wellhausen and others). The fundamental importance of this chapter for the study of the growth of the Messianic hope in Israel is rightly emphasized by all writers on this great subject."

So we are asked to look upon this chapter as a literary essay, written by an unknown author, about 450 years after David's death, but about 15 or 20 years before Zedekiah's defeat and his deportation to Babylon, when the Davidic Throne ceased to function in Jerusalem.

The Higher Critics refer to this as a foundation of the Messianic hope, quite unembarrassed by the unbridgeable gulf of 600 years between Zedekiah and Christ—a gulf which entirely spoils the promise of the continuity of his dynasty, which had now been made to David, and, as he had understood it! Even when Christ came to His people, He did not reign over them, and He did not occupy the throne of His father David!

That greatest of all events is yet in the future in the period of His second

advent, and this adds another 1,900 years to the above-mentioned 600 years gap.

Therefore the continuity of David's Royal Line during this long interval of over 2,500 years must be traced. The Mosaic test of the Inspiration of such a Promise, with its claim to be "the word of the Lord," is found in Deuteronomy 18: 21-22 (Moffatt):

"And if you say to yourselves, 'How can we know that word has not been uttered by the Eternal? — should the prediction of a prophet speaking as from the Eternal be not fulfilled, should the thing never happen, then that is a word which the Eternal never uttered: the prophet dared to utter it in his presumption, and you need not be afraid of him.'

So the Biblical test to prove the inspiration of a prophecy is the fulfillment of the terms of the prophecy.

The Challenge

In David's Prayer in The Tabernacle, there is a respectful, but none the less definite, challenge to God to fulfill His Promise; David puts the onus on Jehovah to bring all this to pass throughout the ages.

The Fulfillment

Palace intrigues soon began to show themselves as David reached the closing years of his life, and in the first two chapters of the First Book of Kings we have the story of how Solomon, at the suggestion of his mother, was made "Associate King" with David, thus assuring his succession on the death of his father. His Coronation, or enthronement, as King over all Israel is given in I Kings 2: 12. (A. V.):

"Then sat Solomon upon the Throne of David his father; and his Kingdom was established greatly."

But the duplicate account in Chronicles gives a still higher title to the Davidic Throne, here are two translations of I Chronicles 29: 23:

"So Solomon took his seat on the Throne of the Eternal as King, instead of his father David; he prospered, and all Israel obeyed him." (Moffatt.)

"Solomon, consequently sat on the Throne of the Lord as King, in place of his father David, and the Parliament of Israel obeyed him." (Ferrar Fenton.) *

Thus the whole of the incidents in David's life, his divine selection as the future King over Israel, his succession to Saul, and now the institution of the Davidic Monarchy in perpetuity, seems to justify the larger title — *The Throne of the Eternal*.

Old Testament prophecies and his-

tory take on a quite unexpected literalness, and historical interest, when studied from this standpoint. The Davidic line of Kings was continued after the death of Solomon, and after the division of the Kingdom, by the kings reigning in Jerusalem until we reach the reign of the last king of Judah, viz. — Zedekiah.

The problem to be faced is the continuation of the royal line, and as all the sons of Zedekiah were executed by Nebuchadnezzar, according to Israel's law of succession⁶ we must now turn to the female line — to the crown princess of Jerusalem, who was left in the care of Jeremiah, and who was last mentioned as being in Egypt (Jeremiah 43: 4-7).

The "escape," or "return" of "a small number" of "refugees" from Egypt to the land of Judah is foretold by Jeremiah in 44: 28, and we may reasonably assume that the prophet making this statement would be the leader of the few that shall escape.

The Crown Princess

So the focal point of investigation rests on Jeremiah and the crown princess. It is significant that of all the prophets it is Jeremiah who most frequently predicts the continuity of the Throne of David, and he frequently refers to the leading part to be played by the northern kingdom (Israel) in the latter days.

To show this let us examine chapter 31, the great restoration chapter, with the aid of Dr. Driver's sectional headlines and footnotes. He points out that only four verses (23-26) refer to Judah, all the rest are about Israel, and Ephraim, and the New Covenant. Dr. Driver strikes a present-day note when referring to Jer. 30: 5-11. He writes:

"A day of judgment is coming upon the world, out of which, however, Israel will be delivered." On verse 9 he writes: "They shall serve foreigners no more, but serve their God, the Eternal, and their Davidic King, whom I will raise up for them." (Moffatt.)

Continuity Implied

Surely this implies successful continuity into these latter days while, elsewhere, Dr. Driver refers to him as "the ideal King of the future, as David was of the past [Verse 9]." Dr. Driver's headline on verses 18-22 reads:

"The exiles will return, Jerusalem will be rebuilt, and again enjoy prosperity under the rule of an independent prince of David's line."

He also refers to Israel as being "the

⁶ See Numbers 26: 33, 27: 1-7, 36: 2-11.

foremost among the liberated nations" (Chapter 31: 7), a description which fits the English-speaking nations. On the concluding section of chapter 33: 19-26, he writes: "A renewed promise of the permanence of the Davidic dynasty," and "Jehovah will never cast off His people, or bring to an end the rule of the seed of David."

Exit Jeremiah

As far as Bible history is concerned Jeremiah leaves its pages at the end of his 44th chapter, when he refers in verse 28 to "a small number that escape the sword shall return out of the land of Egypt, into the land of Judah." Or, as Ferrar Fenton renders it: "Yet refugees from the sword shall return from the land of the Mitzeraim [Egypt] to the land of Judah, — a small number." The later chapters (46-51) contain an assortment of "prophecies against the nations" (Driver). As the latter part of Jeremiah's divinely given commission in Chapter 1, Verse 10, was still unfulfilled, viz., "as well as to build and to plant" (F. F.), we may safely assume that Jeremiah would personally conduct that "small number" of "refugees" back to the land of Judah.

Concealment

To those who would expect a detailed record of Jeremiah's subsequent movements, we must again quote from Proverbs: "'Tis the honour of God to conceal an event," and, to encourage further research, Solomon added, "but the honour of Kings to search out."

So our great searching of records and references, legends and traditions began. How would my readers prefer to trace out this great mystery of Bible Prophecy and its historical fulfillment?

We can do it, with the help of the Bible prophecies, by the long, interesting and painstaking process of historical research, necessitating quotations from fully 50 books of reference, including ancient Irish and Scottish records. The late Rev. W. M. H. Milner, M.A., F.R.G.S., one-time vicar of Helstow, Cornwall, England, devoted 60 years to this study, and in 1902 published his book: "The Royal House of Britain: An Enduring Dynasty."

Subsequent editions appeared in rapid succession in 1903, 1904, 1907, 1909, 1911, 1915 and I believe reached a 12th edition before his death a few years ago. His genealogical chart tracing from David to David is well known, it covers 3,000 years of history and contains some 600 to 700 names. His sixth chapter on "Tephia of Tara" is delight-

ful reading; in it he quotes many unimpeachable authorities.

On the name of the Crown Princess, "Tea-Tephi," he writes that these are two Hebrew words: "Tea" meaning "wanderer," and "Tephi" is a diminutive of affection.

Another book full of information and careful research is "The Heritage of the Anglo-Saxon Race,"⁷ by M. H. Gayer; in which sections 22 and 23 deal with "Princess Tamar Tephi and the Coronation Stone," and section 24 with "The Royal House of David, from Eochaidh and Tamar Tephi to the present day."

Historical Romance

Should you prefer to read of these discoveries in the form of a historical romance like "Ivanhoe" by Sir Walter Scott, turn to "Eochaid the Heremon, or The Romance of the Lia Phail" by Alfred Morris, also to "Tamar Tephi: The Jewish Princess or The Maid of Destiny" by John Dunham-Massey, or to "Watchman, What of the Dawn?"

⁷ Destiny Publishers, Haverhill, Mass., \$1.75, postpaid.

by Munro Faure. Here is the brief résumé of its contents printed as an introduction:

"Buried-ineradicably in the poetry and folk lore of Ireland is the tale of a Prophet, an Egyptian Princess and Simon Brug a Scribe. They landed in Ireland about the same time that the destruction of Jerusalem took place, bearing with them a great chest, and a Stone wrapped in a Banner. It is said that in the Isle of Devenish in Lower Lough Erne Jeremiah lies buried. To this day the place is called "The Tomb of Jeremiah the Prophet."

"Watchman, What of the Dawn?" (published by Herbert Jenkins, London) is a story of the Wanderings of Jeremiah. After the fall of Jerusalem to the Chaldeans in 586 B.C., Jeremiah the Prophet, with Tamar and Meahaleth, the two daughters of Zedekiah, the captured King, journeyed westward through Egypt, across the Mediterranean to Spain, England and Ireland.

The Date of the Arrival

The arrival of Jeremiah and the princess in Ireland was published in DESTINY for March, 1938. There I quote Mr. George A. Danse's deciphering of a curiously marked stone in the tomb of

Ollam Fodhla in Co. Meath, which dates their arrival as on Thursday, October 16, 583 B.C.

From Tara the Stone of Bethel—Israel's Coronation Stone—went to Scone in Scotland, and afterwards to Westminster Abbey in London.

A Query

Just as the Crown Princess of Jerusalem (Tea Tephi) transferred the Davidic Dynasty to Tara in Ireland, will the Crown Princess of Israel (Princess Elizabeth) restore the same Davidic Dynasty to Jerusalem? The Septuagint quoted above reads: "*His throne shall be raised up again for ever*" which, of course, can only refer to the restoration, and final elevation, of the Davidic Throne in Jerusalem in perpetuity!

We must look forward to nothing less than the literal fulfillment of the Promise made to David, and accepted by David, as he prayed *alone* in The Tabernacle during his "most privileged private audience with The Most High God." "He gave to His Covenant Everlasting Validity." (Psalm 111: 9, *The Polychrome Bible*, U. S. A.)

Miracles Show What Kingdom Is To Be

You and I have heard it said that we make too much of the miracles of Jesus. Our conviction is that we make too little of them because we do not understand what the miracles are saying to us. There they are, written up on the blackboard of history for 2,000 years, and we have conned them over and over again, and yet we have not heard what they are saying.

Theological and pulpit use of the miracles make them proofs of Christ's divinity. They are not that. The theologians of Jesus' time had a more shrewd idea of the kind of sign that would fittingly prove that kind of claim to the world. They asked Him for a "sign from heaven." Command the skies to open and let legions of angels through. Produce some great pageant on the clouds. Cause a world-shaking burst of music to roll along the heavens. Call down fire from heaven. Bring midnight darkness at noon.

Well they got some of those signs, but not from Jesus. His miracles were of quite a different kind and had quite a different purpose. They were to show us, and they do show us, *what the kingdom of heaven on earth will be like*. "Jesus came preaching and showing [demonstrating] the kingdom of heaven." He had offered Himself as King: and His mighty works illustrated *what life in the kingdom will be like*, for people in the flesh, like you and me, here and now.

And what is it like? It is the social condition in which God intended man to live. It is life as God intends man to

live it. Jesus *showed* that.

God never intended children to be born blind; therefore, Jesus opened the eyes of a man blind from his birth.

God never intended a young man of 21 to die and leave his widowed mother helpless; therefore, Jesus raised the son of the Widow of Nain.

God intended that human ears should hear; therefore Jesus unstopped the ears of the deaf.

God never intended that modest suffering woman to be bound by disease twelve years; there Jesus let power flow out of Himself to heal her.

God never intended people to be famished for food; therefore Christ fed the multitude.

God never intended man to be the helpless sport of natural forces; therefore Jesus stilled the storm.

God never intended madness to dethrone the human reason; therefore Jesus restored the maniac to his right mind and clothed him, and sent him home to thank God.

Jesus was always putting things back to where God meant them to be originally. He was always restoring things according to God's original intention for them.

That is what his miracles are telling us—that the kingdom of heaven is the restitution of man's forgotten and lost birthright. He is showing us what the Kingdom of Heaven is really like—and the economic law was an integral part of it.

Does It Matter What We Believe?

By REV. JOHN W. SHENTON

HOW OFTEN we hear something like this, "It doesn't matter a scrap what one believes, for we are all going to the same place!" Or again, "It doesn't matter what a man believes as long as his life is right." These two statements look quite harmless until carefully examined. All history proves that religious belief, whether right or wrong, is the most powerful agent in the world in influencing the course and destiny of men and nations. The conduct of man and nation is the product of belief or absence of belief.

The Vengeance of Wrong Belief

Does it matter what one believes? Let us put the question to a practical test. Has it mattered that the German nation believed the doctrines of Adolf Hitler?

Has it mattered to the people of Austria, of Czechoslovakia, of Poland, of France, of Belgium, of Norway, of Denmark, of Yugoslavia, and to the Jewish people in Europe?

See how important this question grows. Does it matter what one believes? From millions and millions of mutilated, enslaved and tortured people comes the piercing reply: it *does* matter what a nation believes. It matters to the people themselves, to their neighbors, and to the whole world. Thomas Edmunds is right when he says, "There is no future for a churhianity that does not know what it believes. Our present ineffectiveness as propagandists of religion is mainly due to our inability to provide a convincing valid faith, truly interpretative of existence, adequate for the soul's deep needs, in face of temptation, tragedy and death."

World Chaos and Confusion

From a bird's-eye view of world-conditions, several important facts are obvious:

1) Mankind in general is enslaved by its own false ideals, is living under false systems of rule and government, and is actuated by a false spirit, resulting in universal chaos and confusion. These counterfeit ideas and systems are altogether opposed to God's ideals, to God's system of government and God's Spirit.

2) The power of materialistic and

pagan ideals must be counter-challenged, defeated and utterly destroyed. This power is reaching out for the control of every individual, every nation, every continent and the whole world. This power has to be destroyed in man's mind, heart and spirit.

3) The most urgent necessity is the rediscovery of true ideals, true principles, true laws, and a true system of civilization.

4) There is great need for a new system of national life and international relationship, to meet the requirements of a new age of scientific development and possibilities. The present systems are breaking down; they operate against the very purpose for which man was created. Also a new and better system of collective discipline must be found to replace the systems of the dictator states.

5) Some nation or race must be trained, educated and introduced into this new way of life first, and thereby become a living expression of the will and purpose of God, so that other nations might see an example, or working model, of God's objective for all humanity.

6) It is clear that the Anglo-Saxon and kindred people could be that instrument.

7) In order to undertake this great responsibility and render this unique service to the world, it would be necessary for the Anglo-Saxon people to enter into a new spiritual experience as a whole, and become a new people, with a new mind, a new heart and a new spirit. They must in fact become:

- (a) A people governed by the Will of God.
- (b) A people operating the Kingdom Laws of God.
- (c) A people coöperating in the Plan of God.
- (d) A people carrying out the World-Purposes of God.

Note: This is absolutely opposite to Nazism!

What Shall We Believe?

Our first duty is to listen anew to the teaching of Jesus Christ. We must make a new inquiry into what He meant by His teaching concerning "the Kingdom

of God on earth." In His day, as today, there was war, unrest, chaos, poverty, injustice and general dissatisfaction. But Jesus saw clearly the causes of these evils. He saw plainly why men lacked the important necessities of life. They had forgotten or ignored the Kingdom of God. Jesus saw that men were mastered by wrong ideas and wrong beliefs, and that they were motivated by a wrong spirit, living their lives upon wrong principles. When Christ offered the Kingdom of God to man, He offered it as God's alternative to man's systems of government, which are motived by a materialistic spirit and organized by wrong ideas. All the evils which men suffered were the result of their own rebellion against God's true order as embodied in His Kingdom on earth. This Kingdom was organized at Mount Sinai. The Israel nation was the basis of this Kingdom. They were a people created by God, that through them He could bless all families of the earth. The Israel nation was to be used by God to demonstrate the meaning, purpose, and blessing of the "Rule of God." The Israel nation was to be a living expression of the will and purpose of God, so that all other nations might see in her national life a working model of God's objective for all the human race. Each member, therefore, of the Israel nation shared a common trust and a common responsibility rather than enjoyed a particular privilege. They were created to be a world-serving, world-blessing and world-uplifting nation, and were in no way to be a dominating nation. The national responsibility of the Israel nation was to operate within its national life the Divinely organized machinery of the system of the Kingdom of God on earth.

We Must Rediscover the Meaning of the Kingdom

As the modern development of the Israel people (as distinct from the Jews) we can best serve the world by making a new inquiry, a new examination into the meaning and purpose of God's Kingdom on earth and its practical possibilities. We ought to ask ourselves: "How far are we American and British peoples responsible for that

Kingdom?" For if a nation like the German nation, believing an evil doctrine, can do so much harm, how much good could come to the world through a nation and company of nations believing and putting into practice the revealed truths of God? Our first step must be to accept the Bible as being God's revelation of His will and purpose concerning mankind. This done, we should see that God did establish His Kingdom on earth on the basis of the Israel nation. The Anglo-Saxon people have upon them all the identity marks of the latter-day Israel people. We are the modern development of the Kingdom of God nation, therefore we must realize our national responsibility to God and to the peoples of the world. We are in the world by Divine appointment, but we are here only to serve a Divine purpose of world service. As a people our immediate responsibility is to be responsive to the rule and government of God. We must order our national life and activities in such a way as to become an instrument through which God can demonstrate the benefits of His own Kingdom laws and

principles to all mankind. The value of the modern Israel-American and Israel-British people in the world lies only in the truths they have received in trust from God and manifest in national practice before the world. We fulfil our world responsibility only as we give a clear manifestation to all nations of the benefits and superiority of God's Kingdom laws.

Another Chance

God is now giving the Israel-American and Israel-British peoples another chance to lead the world towards the goal of His Kingdom system of life. They must first enter into this Divine system themselves. God offers the whole Anglo-Saxon people the blessing of a new heart, a new mind and a new spirit. (Heb. 8: 10-13.) With this great spiritual revolution the Anglo-Saxon people could build up a life upon spiritual foundations and a national life in harmony with the principles of the Kingdom of God.

Under the leadership of the Lord Jesus Christ we must open up for the world a new and better way in perfect

harmony with the will of God. To do this we must ask God to give the whole nation a new heart, a new mind and a new spirit, according to His promise (Ezek. 36). We must put into national practice the two great principles of Jesus Christ, "Love the Lord thy God with all thy heart" and "thy neighbour as thyself." We must, as a nation, accept the counsel of Jesus Christ and seek first the Kingdom of God and His righteousness and believe Him when He promises that all other things shall be added unto us. Herein lies the only solution to our many problems, for as it has been very rightly stated, "Only as the people live in the light of eternal realities, nourishing their souls on Divine revelation, will moral decay be kept from eating away the nation's soul. A non-Christian democracy is as great a menace to the peace, prosperity and progress of the world as Nazism itself."

In his "Novum Organum," Bacon states: "The question whether anything can be known is to be settled not by arguing but by trying." Shall we try returning to God, accepting His guidance and obeying His laws?

A Day of Destruction

DANIEL makes a significant allusion to one who "shall go forth with great fury to destroy, and utterly make away many." Ferrar Fenton renders this passage: "he shall proceed in great fury to destroy and devote many"; while Moffatt translates it: "he retires in great fury to inflict doom and destruction on many." This, we are informed, results from rumors or tidings from the east and north that trouble him.

One is reminded of this passage in the threats coming from Berlin as Hitler and his henchmen intimate the fearfulness of the destruction they will let loose upon their enemies before they are defeated.

A news report states: "Under pressure of Hitler's desperate situation and stimulated by promises of higher rewards German scientists have been seeking a new force as revolutionary in changing the war overnight in favor of Germany, as the invention of gun-powder brought to warfare in the middle ages."

We have been told of the construction of rocket guns firing missiles weighing tons but there is also the possibility that Germany has stumbled on a method of releasing the destructive power in the atom.

It is almost becoming a conviction in London that Hitler has something that he is holding back for the last desperate stage of the war. The speculation ranges from death rays to atomic energy and weapons of disintegration rivaling those described in feature fiction depicting the "war of worlds."

In 1939 German scientific literature reported a "new element" or force which, when released, even in small quantities, had the effect of a powerful earthquake in a limited area.

What science has in store to add to the horrors of the world conflict may be revealed either when large scale invasion of Europe comes or soon after it has been effected. One thing is certain, man is bent on trying every form of destruction that science can coax nature to reveal to him. Certainly Daniel foresaw just such a titanic destruction in his statement which could result from the discovery of some unknown force, the release of which would fulfill all the requirements as set forth by this prophet.

The world is rapidly nearing that Great and Terrible Day of which the prophets spoke and which Zephaniah describes as follows:

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." (Zeph. 1: 14-18.)

Experiments of which the public knows nothing are now going on in many countries as the creations of science are being tested for that day when war will take on a new, more horrible form, and when civilization as we have known it will collapse. Did Zephaniah in vision see the horrors of such devastation? We can be sure from chronological indications the time is now near when the vision is to become a reality.

Credo

By F. A. ARMSTRONG

"WHAT is truth?" When Pilate asked this question in that hall of judgment so many years ago, the answer was actually represented before his sin-blinded eyes in the living person of Him Who, a short time before, had spoken of Himself to one of His questioning Apostles as "the Way, the Truth, and the Life," but Pilate's mind was unable to grasp such a stupendous fact, even though he could not fail to see mirrored in those calm, serene eyes such an evidence of stainless purity and untarnished sincerity as never before, and never since, has shone in any other human countenance. Yet even Pilate was forced by an unseen power to give expression to the truth, when, over the cross of Jesus Christ, he transcribed in the three languages common to the world at that time those words of mighty meaning, "This is Jesus of Nazareth, the King of the Jews"; and when he was asked to change the wording of this wondrous sentence he replied, "What I have written, I have written." He, like Balaam of old, was obliged to do what God wished.

* * *

Let us turn from Pilate to ourselves, and let us try to define the question which we feel sure must often be found trembling on our own lips, if not actually spoken, and is assuredly often in the minds of very many: *What is truth?* It is a question which demands a reply, and only one reply can be given surely to such a question: *Truth is God; God is Truth;* just as God is Light, and God is Love, so God is Truth. Alas! human nature is so full of insincerity that we cannot grasp this eternal fact; for is it not sad to record that even in the Garden of Eden, where all was fair, and pure, and lovely, the devil's lie was preferred to God's truth? And so, all down the ages since then, man has ever been more ready to believe falsehood before truth, and we ask ourselves, like Pilate of old, "What is truth?" and even though the truth in visible form clearly lies open to our gaze, we turn away and refuse to believe the very evidence of our eyes. But we do even worse than Pilate, for we actually profess to believe the truth, and openly state our belief time after time in the presence of God

and one another, while all the time we deliberately deny the truth in our lives and actions. What do we mean when, time after time, in God's House and elsewhere, we stand up and loudly declare: "I believe in God the Father Almighty, Maker of Heaven and earth"? How much or how little to us do those heavily weighted words mean? Words are the expressions of thoughts, therefore they must mean something. What does it mean to believe in anyone, or in anything? Surely it implies implicit trust and confidence. We never put money into a bank unless we feel confident of that bank's safety; we never believe in spending our money on any article of usefulness or ornament unless we feel sure it is what it appears to be. Of course, people may be deceived, but at least we try to be sure of what we are doing. Then as to a person: what does it mean to believe in a person? Surely it implies absolute trust in that person, in his words and actions; in his integrity of thought, word and deed, we believe in him entirely or not at all, and we should deeply resent any imputation on his character, unless it could be clearly proved that he was not worthy of our implicit trust.

Now let us turn from a faulty human being to God the Father. We declare over and over again a *personal* belief in God, and let us first define who it is we profess to believe in. An Almighty God, a Creator, an Infallible Being, a Spirit. Almighty means all-powerful. Infallible means all-perfect. Creator means making something out of nothing. A Spirit means one who is above us, around us, and within us.

If this be a true definition of God, and it only represents a very few of His wonderful attributes, surely our belief in such a wonderful Being is nothing if it is not sincere. If we profess to believe in God, we *must believe in His Word*, otherwise we stand up deliberately times without number and utter a statement which is utterly false. We cannot find any other way out, because if we doubt the Word of God we do not believe in God, the idea is utterly senseless; far better be honest like the "fool" of whom we read in Psalm 43: 1: "The fool hath said in his heart, *there is no God.*" He was a fool, but at least

he made no false pretences regarding God.

If God is truth, if God is infallible, if God is everlasting, then His word must be true, infallible, and everlasting.

Again, there are thousands who profess to believe God's Word; they hear or repeat these words from God's Word, "*All Scripture is given by inspiration of God,* and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"; or they stand up and sing lustily, "How precious is the book divine, by inspiration given"; or, more serious still, they kneel down and join in this solemn prayer: "Blessed Lord, Who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life which Thou hast given us in our Saviour Jesus Christ." Now, is all this mere empty form, or is it reality?

We may well ask the question as we look round and see the rampant infidelity stalking hand in hand with utter worldliness and blasphemous mockery of a God Whose wonderful love is only matched by His great patience. If the lips of the millions only spoke what is really believed in the heart, it would be utterly impossible, after two thousand years of Christianity, to find so much of the world still lying in the darkness of heathenism at home as well as abroad, for surely we are a terrible witness to a heathen world outside our own nation, of a people who profess to be the inhabitants of a country governed by Christianity and civilization. We profess our belief in the Fatherhood of God; in the redeeming love of Jesus Christ; and in the sanctifying power of the Holy Ghost. We circulate millions of copies of the Holy Scriptures year after year, both in the English tongue and in seven hundred foreign tongues, and yet, are we not as a nation as far removed from the *truth* as Pilate of old?

What is truth? Well, truth can only be found in God, and in God's Word. Man-made theology is not the truth, nor ever will be. Higher criticism, or what seems to be lower criticism of higher things by men who are so puffed

up by the air-bubbles of their own conceit that they dare to try to blow down the impregnable rock of Holy Scripture, this is not the truth. St. Peter tells us clearly that the "Prophecy came not in olden times by the will of man, but holy men of God spake as they were moved by the Holy Ghost." God's inspired Word is the truth, and those who seek for truth will find it there.

Of what does this wonderful Word of God consist? Surely it is a history from Genesis to Revelation which tells us of one God and of one people chosen by God to be witnesses unto eternity of His truth. In no other way can this wonderful Book be understood by us; but in the light of this revelation it becomes absolutely clear. Jesus Christ constantly referred to both the law and the prophets and to the Psalms. The *Word of God* was of the greatest importance in His eyes; He used it to drive away the arch-enemy of souls in the wilderness. He used it to prove the truths concerning Himself, both in the synagogue and elsewhere; and surely, when Jesus Christ did so, "the Word incarnate," Who came to earth to reveal God's wonderful thought or desire of love for sinners, who are we to dare to make little of that Word, or to ignore its precious truths, or to interpret them just as it suits our own imperfect conception of the great and unchangeable decrees of Almighty God?

We read in the first chapter of Genesis, "God said, Let there be light, and there was light." We read in Genesis 12, how God called Abraham, or Abram as he was first called, one special man, singled out from all the dwellers upon the earth. Why did God call this man out from his father's house and his kindred, to go to a strange land? God plans out everything beforehand, and God had a wonderful plan mapped out, right on to eternity; firstly, when He made the world, and then made man, and when man sinned God promised the Saviour; but sin grew so terribly that God, after strong warning through

Noah, was obliged to destroy the terrible overflow of sin and wickedness; and later on God wanted to have a *special* people descended from a *special* man, to carry on His name and His worship all down the Ages from time on to eternity; and God saw that in Abram He would find two of the greatest and most necessary characteristics fitted to coöperate with Him in this wonderful plan for the salvation of mankind, viz. — *obedience and faith*. Disobedience and want of faith in God had been the cause of the terrible undoing of our first parents. Once more God in His infinite mercy was going to put man to the test. God called Abram, and Abram obeyed God's call. God found Abram worthy of trust, and he earned that most beautiful name, the *friend of God*. Surely this in itself meant much. What does friendship imply? I think it is the most beautiful and most unselfish bond of union which can possibly exist between human beings: it implies perfect love, perfect trust, and loyalty. What must it have meant to our father Abraham to be looked upon as the friend of God, the Father Almighty? We can hardly realize the great honour, the great joy, the great responsibility such an intimate communion must have meant for him. Was not God actually allowing Abraham to work with Himself for the blessing of millions of future generations? And did not God make the most solemn and unconditional promises to *His friend*, and swear by His Own Almighty power and Person that those promises would endure for ever and ever? What do we think of an earthly friend who breaks a promise? We say he is a traitor and no friend, we hold him in contempt. What could we think of God the Father if He broke a promise to a man He deigns to call "*Abraham, my friend*"? He could not be God, therefore He would be undeserving of the love and worship due to God. But God is the great "*I am*," the unchangeable, and time has only served to *prove* that God's words have been

carried out in God's deeds; and what God told Abraham would certainly take place has in the most part taken place, is even now taking place before our eyes, if we will but see for ourselves, and will most assuredly be fully carried out in the future.

Once more, "What is truth?" Surely truth is the fulfilment of revelation as applied to the Word of God. If *God's Word is not true, then truth does not exist*. God called Abram — Abram obeyed God's call. God promised distinct promises to Abram. Abram believed God. Abram's creed was no mere profession. We repeat over and over again, "I believe in God the Father." Our deeds belie our words. Abram's obedience to the call proved the reality of his belief. Abram never doubted that God's Word was the counterpart of God Himself. Abram believed, therefore he obeyed, and to Abram's unquestioning obedience we owe everything we possess which is worth having, both for time and for eternity. "*Because thou hast obeyed My voice,*" THEREFORE great and precious promises were vouchsafed to Abraham and to his seed for ever. The English language admits of no change in the meaning of the words — *everlasting means everlasting, for ever means for ever*, and so on. Otherwise words mean nothing at all, and we might as well treat them as vapor which appears and vanishes. God's "*I will*" can never mean "*I may*." His yea is *yea*, and His nay is *nay*. From the beginning the wily serpent knew that God's Word admitted of no change, and his one aim and object was to substitute a lie for God's truth, and alas! he succeeded only too well, as has been proved only too terribly, ever since that sad day when our first parents listened to him and doubted the word of God. Time has only served to show the awful havoc wrought by mankind by believing a lie so readily. It is hard to understand why human nature can be so easily deceived in the face of so much that reveals the truth of God and His Word. The whole creation is a manifestation of God's truth. "*He who runs may read*" what God has written; the letters in God's Alphabet remained unchanged for aye. Those letters are carved out by the unerring hand of God, the words they form are found engraved upon the heart of an unchangeable God Who loves His children. The meaning is clear and easy to understand.

Truth is God — God is love, and love is everlasting.

God's Word is fixed and unchangeable throughout eternity.

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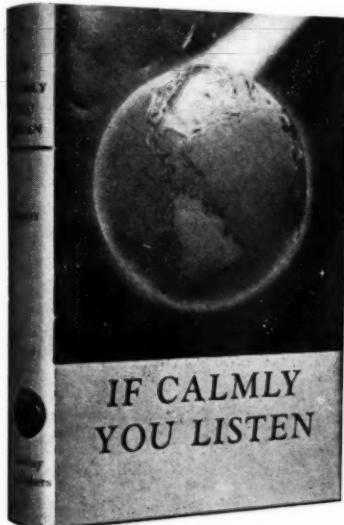
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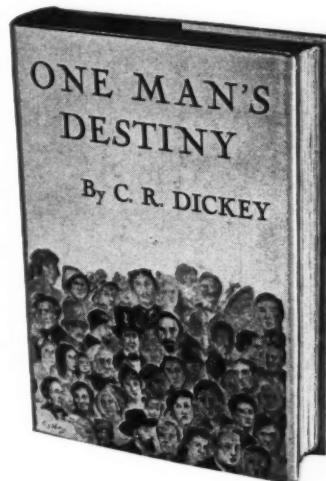
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CAPTAIN ROBERT T. NEWCOMB was born in Ohio shortly after the outbreak of the First World War. In 1936 he was graduated from Ohio Wesleyan University, afterwards traveled extensively, then became a professional lecturer. A born raconteur, he has already shown himself to be among the best in that rich field of historical romance, with an unusual adeptness in the medium of imaginative narrative based on little-known historical facts. In "Janissa" we have his first novel, completed just before enlisting in the United States Army Air Forces where Capt. Newcomb is now on duty. It is a brilliant opening chapter to a writing career his readers will inevitably hope will not be long interrupted.

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